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CALVINIST-CONTACT

CHRISTIAN WEEKLY

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Jan.
Rev. J.W. Van Weelden
17 Tweedsmuir Ave. E.
Chatham, Ont.

A Word on Abortion

The subject of this message is one of awesome proportions. All the ills of our culture seem to bear their bitter fruit in the women's wards of our hospitals. Talk to the doctors, the nursing staff, the social workers, the pastors and chaplains involved in the abortion-scene, and you sense their pain and uncertainty in the face of the massive destruction of human life that is taking place. Between 1969 and 1971 legal abortions in Canada rose from 4 to 79 a day. Close to one thousand abortions a year are done in Edmonton in the Royal Alexandra alone. The annual toll in Canada is over 30,000. We are now talking about the legal abortions done in Canadian hospitals. In additions, thousands of women are known to fly to New York to have them done south of the border.

The irony is that the medical profession, the profession that is trained for and committed to the preservation of life, is so deeply and painfully involved. If on the Arctic circle there is an Eskimo or Indian child, sick with an advanced case of pneumonia, that child is flown a distance of 1500 miles into Edmonton and can count on receiving the benefit of all the skills which medical science provides for the saving of a life. No effort is spared; no cost is considered too great; a life, a God-created human life, is at stake. It is a story of dedication and greatness that inspires every Christian heart. But at the very time that team of doctors and nurses stand by the sick child, fighting for every breath as if it could be the last one, there is another medical team in the same hospital in the process of injecting a deadly salt-solution into the womb of a pregnant woman for the purpose of killing her unborn child. The one human life is saved, if God permits, the other snuffed out, by the same dedicated people. How come? The answer is a tale of woe so complex that we shall only glimpse the beginnings of it in this message. Our theme: THE DEFENSE OF HUMAN LIFE.

I. **The Biblical basis for this defence.** It is obvious that **materialism** offers no basis at all for the protection of human life. Candidly and crudely the daily papers express the sentiment that human life is no more sacred than any other kind of life. "We kill cows, pigs, Christmas trees, butterflies, flowers, and anything else if it suits our purposes," declares the writer. Yes sir, if it suits our callous purposes, we will cut down a human being like a tree and throw it in a garbage-can the day after the birthday of Christ. Very logical: man is a hunk of matter and an unborn child is a blob of protoplasm and nothing is sacred because, to the minds of the "Journal" writers, God is silent on the value of human life and He never made a covenant with anyone to work together with him for the protection and defense of human, or any other kind of life. Is it not perfectly plain, people of God, that both in the press and in the operating-rooms of our hospitals we are confronted by a total religious and ethical crisis that eats away, like acid, the base of our Western culture? It is a "sickness unto death" that produces thrashcans filled with the little human bodies that could have made it had not mothers insisted on emptying their wombs of what they considered a plague and a parasite. We all are caught up in this horrible thing. Don't imagine for a minute that if our mothers have no abortions and our hands have never touched the curette that scrapes the little arms and legs and heads out of the safety of the womb and into a pail, that then our hands are clean and our hearts guiltless. The Christian Reformed farmer or businessman who has no higher goal in life than to make a hundred dollars a day is making our culture just as sick with materialism as the doctor at the Royal Alex who for every abortion he performs charges $200.00 over and above his medicare free. The difference may only be that our Christian Reformed man has heard for 40 years that you cannot both serve the Lord and Mammon. Let us who judge the abortionists scrutinize our own lives to see in what way we are contributing to the disease of materialism that is at the bottom of the crisis.

On what basis do we stand when we protest the clinical massacre of the unborn? It is the only foundation in life and death: the coming of Christ who reconciles mothers to their Creator and so reconciles mothers to that tiny but well-formed neighbour that lodges in the wall of their wombs (II Corinthians 5:18-20). From this faith flows a sense of awe and privilege before Him who sees our substance when it is still microscopically small. Like the composer of Psalm 139 we sing out our wonder at God's presence with us even in the womb. It is He — how great He is! — who knits together the delicate parts of our bodies and makes a single functioning organism out of our many separate organs. It is his wisdom and workmanship that sets the tiny heart in motion when the fetus is only three weeks old. It is his continuing care that schedules each day of my life in the uterus up to the moment of birth and beyond.

For this reason the estimate of human life in its early pre-natal stages **is not a medical problem,** a question first of all for professors and doctors; it is a choice we must make as part of a **religious commitment** to which the Lord of life calls everyone of you. It is only after you make this commitment, in response to the creative love of God in Christ, that things fall into place for you and me and everyone else. Without this life-commitment all these questions remain suspended in a haze of grey neutrality.

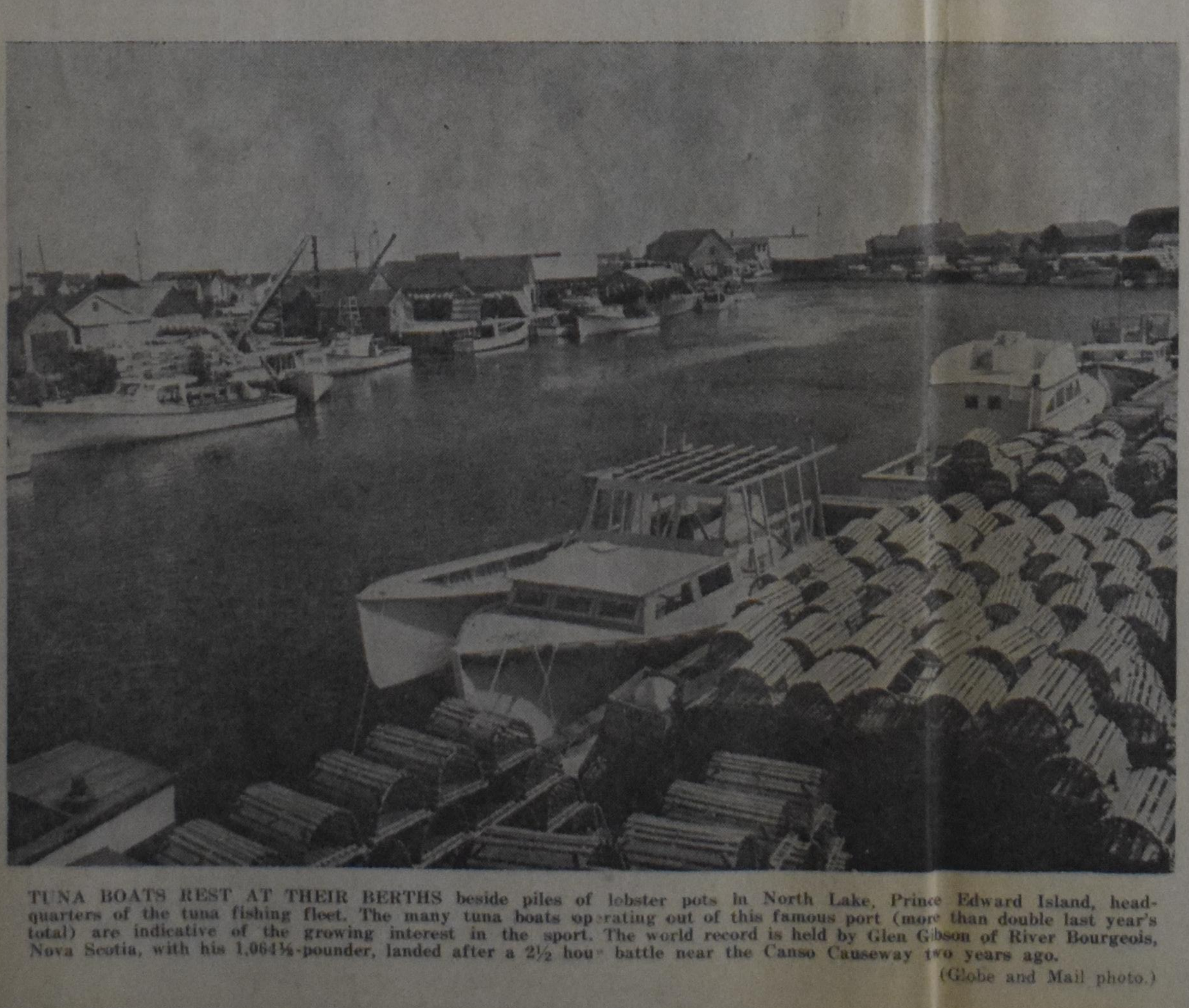
II. **The current necessity of this defense.** Well, you ask: "Is our culture so bad that you speak of a sickness unto death? I find it quite congenial." Then let me ask you in turn: Do you ever stop to analyze the godless slogans that fill the air? Listen to these: "My body is my body." "This uterus is not government property." "Baas in eigen buik" (from Women's Lib in Holland). "What I do with my body is no one's business but my own." There's not a hint of recognition in any of these slogans that our bodies are God's workmanship, created for good works.

Here's a pregnant woman who says her body is her own. There is, of course, some truth in that statement. She does have the rights to her own body. In fact, in one

(Continued on page 5)

PROTESTANT MINORITY IN BARCELONA EXPRESS FAITH IN SOCIETAL AREAS

(Grand Rapids) Protestants in Barcelona, Spain form only a small minority of the population, but in this city, where about half of all Spanish evangelical Christians live, they have tried to show the meaning of the Christian faith in social areas. Evangelical Christians have erected a Christian school and in 1969 laid the cornerstone for an evangelical hospital which will hold 150 beds when it is completed. On September 11 a health clinic was opened. Because of the poverty of the people, appeals for help to furnish the hospital have been made to Protestants in other lands.
(RES)



TUNA BOATS REST AT THEIR BERTHS beside piles of lobster pots in North Lake, Prince Edward Island, headquarters of the tuna fishing fleet. The many tuna boats operating out of this famous port (more than double last year's total) are indicative of the growing interest in the sport. The world record is held by Glen Gibson of River Bourgeois, Nova Scotia, with his 1,064½-pounder, landed after a 2½ hour battle near the Canso Causeway two years ago.
(Globe and Mail photo.)

AT THE TURNING POINT

A REPORT FROM THE NATO MINISTERIAL MEETING IN BONN, WEST GERMANY MAY 30 — 31, 1972

For the second time in 15 years the NATO Ministerial Meeting was held in Bonn.

Ministers of Foreign Affairs from 15 countries arrived in Bonn to conduct the customary review of the international scene.

The Canadian delegation, headed by the Honourable Mitchell Sharp, Secretary of State for External Affairs, met again in a two days session with delegations of other NATO countries: Belgium, Denmark, France, West Germany, Greece, Iceland, Italy, Luxemburg, The Netherlands, Norway, Portugal, Turkey, the United Kingdom and the United States.

But the stage of 1972 in Bonn was quite different from that of 1957. This time, there was an atmosphere of cautious optimism, hope and expectation.

A series of recent international events contributed already to the release of tension in Europe: the ratification of the treaties between the Federal Republic of Germany on the one hand and the USSR and Poland on the other hand, the signature of the Big Four on agreement about Berlin, President Nixon's visit to Moscow.

This is why the last meeting was expected to be a crucial one.

Two issues dominated the Ministerial Meeting:

— preparations for a Conference on Security and Co-operation in Europe, and
— Mutual and Balanced Force Reductions in Europe.

Canada's position in respect to both issues was made very clear.

Canada supported the concept of European Conference on Security and Co-operation, urged that multilateral preparatory talks should be undertaken without unnecessary delay and cautioned that the conference required step-by-step preparation. There was some indication that serious preparatory talks could already start in Helsinki this fall.

Such conference would probably include 15 NATO and seven Warsaw Pact delegations plus those from Finland, Sweden, Austria, Yugoslavia, Albania, Spain, Switzerland, Ireland, Cyprus, Malta, Lichtenstein and the Vatican.

On the subject of Mutual and Balanced Force Reductions in Europe, Canada suggested to undertake paralelly to the steps for the Security Conference a "group approach" as an alternative method on starting the initial discussion with the Soviet Union and Warsaw Pact countries on the subject of this key disarmament issue.

There was some hope that Moscow will now be willing to undertake some exploratory talks in the fall.

There was also one specific issue where Canada's stand was made, besides matters related to Canada's interest in European and international security. Honourable Mitchell Sharp, in his speech to the NATO Council, again put forward an idea of NATO'S obligations in working towards accomplishing freer movement of people and ideas. The composition of the Canadian population and the understanding that this country has for people of different origin, was reflected in this presentation made at the international forum.

In the final communique 15 Ministers reaffirmed NATO's purpose as to preservation of freedom and security of all its members. But also emphasized with equal strength the solidarity of the Alliance in respect to the relaxation of tension, to allied countries seeking improved relations with the countries of Eastern Europe, aiming at a just and durable peace in Europe.

The final communique further welcomed and noted with satisfaction all events leading to relaxation of tension in Europe and in view of these favourable developments NATO countries agreed to enter into multilateral conversations concerned with preparations for a Conference on Security and Co-operation in Europe.

The Ministers also proposed that multilateral exploration on Mutual and Balanced Force Reductions be undertaken as soon as practicable.

The Honourable Mitchell sharp said in his press interview prior to the NATO meeting, "we are not looking for news headlines, we are looking for progress."

Let us hope that some progress has been made and further progress will be made.

for CANADIAN ETHNIC PRESS FEDERATION
prepared by
Leach W. Mokrzycki

AACS 1972 SUMMER STUDY CONFERENCES

— Ontario, August 4-7; write: AACS, 229 College Street, Toronto 2B, Ontario

— Alberta, August 4-7; write: Mr. P. Leenheer, 12136 - 38 Street, Edmonton, Alberta

— Seattle, August 30, 31; write: Rev. Albert E. Greene, Box 222, Medina, Wash. 98039

— British Columbia, Sept. 1-4; write: Mrs. Fien DeJong, 5022 Bridge St., Delta, B.C.

— Pinebrook, Penna, Sept. 22-23 write: Mrs. Mary C. Ewing, 904 Philadelphia Pike, Wilmington, Del. 19809

— Minnesota, Sept. 29 - Oct. 1; write: Mr. Bob Miko, 1247 St. Anthony, St. Paul, Minnesota 55104

— Michigan, October 6-8; write: Ms. Linda Leenders, 2926 Marshall S.E., Apt. D-10, Grand Rapids, Mich. 49508

PULPIT SUPPLY

PULPIT SUPPLY

The Duncan C.R.C. (Vancouver Island), B.C. will be in need of pulpit supply, July 9 - 16 - 23 and 30, 1972. Please contact the Clerk Mr. John Berends, 1541 Maple Bay Rd., R.R. 1, Duncan, B.C. Phone 746-7676.

Required for July 30th, Aug. 6th and Aug. 13th,

PULPIT SUPPLY

for the First Christian Reformed Church of Barrie. Ministers interested in preaching on these days while vacationing in the Barrie area, please contact A. Kloosterman, clerk, 86 Ottaway Ave., Barrie, Ont. 728-5485.

The Owen Sound Christian Reformed Church needs

PULPIT SUPPLY

for the Sundays August 6, 13 and 20. Please contact A. de Boer, clerk, 621 - 11 Street West, Owen Sound, Ont. Tel. (519) 376-1746.

The Bethel Christian Reformed Church of Brockville will be in need of

PULPIT SUPPLY

July 16 and 23. Please contact Mr. P. Hofstra, 78 Pearl W., Brockville, Ont. 613-342-4648.

MINISTERS

vacationing in the Quinte District and who are willing to preach on one or more Sundays on August 6, 13, 20, 27, please contact the Ebenezer C.R.C., Trenton, % B. Greveling, R.R. 4, Trenton, Ontario. Telephone: 613-392-3134.

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The Committee.

Church Announcements

CHR. REF. CHURCH

Accepted

to Grand Rapids (Creston), Rev. J. Dykstra of Chilliwack, B.C.

to Grand Rapids (East Paris), Rev. G. Bouma of London, Ont.

THE FAIR MINISTRY AT CHATHAM

Following the good results from Wellandport, Welland Junction and Wainfleet, the First Christian Reformed Church of Chatham, Ont. decided to put a booth on the Chatham Jaycee Fair. The committee of Evangelism was working out the plans and asked for free will volunteers to work in the booth. The secretary of the Committee of Evangelism, Mrs. J. Pilon gave the following report to the congregation.

Before going to the fair on June 5, we met at the church at 7:00 p.m. and prayed together, and we knew that many people were praying for us. Yet, most of us were scared. But our Lord who told us to bring the good news, promised also to be with us. When we came to our booth and started to put our material on display, a young man was watching at a little distance. My hands were shaking when I picked up a Bible and other materials and walked over to him. He smiled and when I asked him if he would be interested in studying the Bible he said he would be happy to. I told him the course is free and the new testament is 65 cents. "Do you have a Bible?" I asked. He said "No" but last Wednesday night he had read in a friend's Bible and he thought it was great. He filled in the enrollment card, and put the Bible back. When I asked him if he did not want it he said, "Well, I don't have the money." I said, never mind the money, you can have it anyway. His dark eyes shone with pure happiness as he accepted the Bible and he hugged it to him like a little child with a new toy. And I knew that Jesus was indeed with us and my fear was gone. It was all God's doing. It was amazing to see how many people were really seriously interested in God's Word. One lady said she would love to take a bible study course for she did not understand the Bible. She bought "The Greatest is Love" new testament and enrolled herself and her two children.

A tough looking guy who was with the midway and had spent some time with a motorcycle gang accepted the Bible and promised to read it. He had no address. The next night he was back saying he was at the end of his rope. He read about Jesus and didn't know why, but he believed in Him. But he said, "I'm no good, I just got in a fight again." A bruise on his head showed that he was telling the truth. "I need help," he said. The lady at the booth gave him the whole course. The last night he said good-bye and promised to read and study the Bible. Jesus came to seek those who are lost.

One girl about 13 asked "How much is that love book?" We told her it was the new testament, the story of Jesus, and if she had a Bible at home?" She did not think so, had never seen one around. She gave us all her pennies and we gave her the Bible and enrolled her. We sold quite a few Bibles but gave them away free if they did not have one at home and had no money to pay for it. We hope an extra collection will cover this. There are many people who are searching for the truth. May the Holy Spirit guide those who will be studying these lessons with the Word of God. And let us all continue to pray for them. It was a great experience for us who served at the fair, but we have nothing to brag about, we can only say 'Praise God from Whom all blessings flow.'

We need volunteers to help send out about 750 lessons on Monday. We expect 100% co-operation from our congregation. And those who are not sure this is what the church should do, do not turn your back to it, but pray much about it and read what the Bible has to say, and you will find out how there is nothing new in what the church is doing. If the early church had not spread the gospel we would never had known it. If in a few weeks we will be asked to give our pledge for Evangelism Thrust let us all stand up and rededicate ourselves to the service of the Lord. The Holy Spirit will lead us wherever we go, and help us with what we have to do or say.

Let us dare not resist the Holy Spirit.

Mrs. J. Pilon,
Secretary for
Evangelism Committee.

From other Presses

It's Always Godless

Some truths have to be repeated again and again — they are basic and, human nature being what it is, we all need to be reminded.

We thought of that when a letter came across the desk from a Christian friend who was reflecting on the possible effects of the new **rapprochement** between the United States and Communist China. "Wouldn't it be wonderful", wrote our friend, "if the leaders of China would let down the bars to a preaching of the Gospel. What a difference it would make if Christians should be found in the leadership of that Communist country!"

We need to be reminded again and again, not only that Communism is godless, but **why** Communism is godless. It simply will not work among believers. The basic philosophy is incompatible with the Christian faith and where Communism enters, **prima facie** evidence exists that Christian faith has departed. In other words, there is no such thing as **Christian** Communism. The two terms are mutually contradictory. Whenever you see or hear Marxist principles supported by churchmen, you can assume with perfect safety that either the churchman doesn't know what he is doing, or genuine Christian faith is absent.

Walk into the Moscow Historical Museum and on the wall you will see a plaque with Lenin's famous dictum: "Religion is the opiate of the people."

Why this fundamental emphasis on atheism? For one reason only: Communism depends on human selfishness for survival. It does not take root where there is no selfishness and it will not be supported in any atmosphere in which the people are not essentially selfish. The person who is content with what he has is **never** found in the company of the masses rioting for a better life **at the enforced expense of those who own property.**

Communism is a very simple philosophy. It is the idea that the laws of the universe operate on behalf of the poor in relation to the rich. It teaches that the wealth of the world has gravitated into the hands of a few and that if this wealth were distributed equally — taken from him who has and given to him who has not — **everybody** would be well off (not just simply **better** off). Because he who has does not relish the idea of giving up his possessions (or going to work) on behalf of him who has not, the system inevitably requires enforcement to work; hence it **always** becomes a dictatorship. And because taking from those who have and giving to those who have not **never** leaves the whole mass well off, the system inevitably leaves everybody poor — except those in control who are careful not to practice the system themselves.

Sometimes it is said that the early Christians practiced Communism. Not so. A Christian sees his brother in need and for Christ's sake he is willing to share with his brother. That is altogether different from seeing that others have more than you have and demanding your "share," if necessary by revolution and, in any case, by government seizure.

For Communism to work there must be masses of people demanding more, more, more. Christians don't do that. So Communist bosses cannot permit their people to become Christians. (Once in power, of course, Communism works by ruthless force as soon as the people discover that their demands for more, more and more produce less and less.)

— The Presbyterian Journal.

FOREST, ONT.

While vacationing or visiting in our area attend the Worship Services at 10.00 A.M. & 7.30 P.M. in the Forest, Ont. Christian Reformed Church. We also have a service at 5.30 P.M. in the Pineries.

Ann C. Leenheer, daughter of Mr. and Mrs. A. Leenheer of Edmonton, Alta., graduated from the U. of Alberta, Edmonton, with a B.A. LL.B. from the Faculty of Law.

We received the following communication:

"IN PEAR WURDEN UT SNITS!"

Wer thús yn it Heitelân wolle wy al ús femylje, freonen en kunde yn **Toronto, Jarvis, Waterford, Strathroy, Grand-Rapids** en **Newton** hertlik tankje foar alle goeds dat hja ús dien hawwe!

It wiene ûnforjitlike dagen, jounen en nachten! Wy wiene 5 wike fier fan hûs, mar likegoed thús!

Fan herte hoapje wy dat it jim gean sil lyk as ús en mochten jim ek ris oer de dobbe springe, forjit net dat der yn Snits in stoel ré stiet!

Corry en Abe Brouwer,
Corneliusstrj. 27,
Snits, Fryslân, Holland.

DATA CENTRE

July 1	Fryske Dei, Pinehurst Conservation Area Park, tusken Galt en Paris, Ont. 10.30 moarns.
July 1	Andyker Picnic, Bruce Provincial Park, Ont.
July 1-3	Family Conference at Vyee Lake, Telkwa, B.C. Speaker Rev. H. Van Andel from New Westminster. Subject: The Good News — Living the Good News and Sharing the Good News. Sponsored by the Skeena and Bulkley Valley Chapter of the A.A.C.S.
July 7-9	Friday Eve. Film 9 p.m. Sat. Eve. "Salem" explained by Rev. J. Van Harmelen, 8 p.m. Sunday Eve. service led by John Esser, 7 p.m. Lakewood Chr. Conference Grounds.
July 14-16	Friday Eve. Film 9 p.m. Sat. Eve. "Evangelism Thrust" explained by Rev. John Van Till, 8 p.m. Sunday Eve. Service led by Rev. J. Nutma, 7 p.m. Lakewood Chr. Conference Grounds.
Aug. 18-22	Young Calvinist Convention at McMaster University, Hamilton, Ont. Theme: God Power.
Sep. 1, 2, 3, 4	Reformed Fellowship Youth Conference, Bolton, Ont.
Sep. 8, 9	Conference of Youth Evangelism Services, King City (Marylake). Speaker: Mr. Tom Horlings. Topic: "The changing family pattern". Six practical and informative workshops.

Aug. 4-7	AACS Ontario Study Conference, Niagara Christian College, Fort Erie.
Aug. 4-7	AACS Alberta Study Conference, Alberta Evangelical Camp, Didsbury.
Aug. 30, 31	AACS Teachers Conference, Seattle, Washington.
Sep. 1-4	AACS British Columbia Study Conference, Columbia Camp, Cultus Lake.
Sep. 22-23 (tentatively)	AACS Pennsylvania Study Conference, Pinebrook, Stroudsburg.
Sep. 29 - Oct. 1	AACS Minnesota Study Conference. Location to be announced.
October 6-8	AACS Michigan Study Conference, Camp Geneva,, Holland.

TENTATIVE SCHEDULE CHR. MUSIC BAND "DE BAZUIN" FROM HOLLAND

July 1	Toronto — Parade and concert all day.
July 2	Concert at Gage Park in Hamilton, Ont. in afternoon. Reception and dinner in evening.
July 3	Concert in Burlington, Ont. — evening.
July 4	Concert at Cathedral High School, Hamilton, Ont. (evening).
July 6	Tiger Cat Football Stadium in Hamilton, Ont. — evening.
July 8 and 9	Ottawa.

Reformed Fellowship Youth Conference

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Mr. & Mrs. T. Brelsford — "Modern Literature in the Light of the Bible"

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CALVINIST - CONTACT

CHRISTIAN WEEKLY

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PUBLIC RELATIONS

There has been some reaction to our editorial in the issue of April 3, 1972, regarding the right of Christian schools to receive government support.

We would like to go into this a little deeper — not to impose our thinking on others, but because the matter is worth our careful consideration.

There are different opinions. Some are convinced that the government should recognize the christian schools and therefore it has to help them operate by way of financial grants. Others refuse any assistance.

The matter is not a local one. It applies to the United States as well as to Canada. Moreover it is not only a concern for Reformed Christians, but also for Mennonites, Lutherans, Baptists and others. Government subsidy or grants is therefore a matter of numerous christians on this continent.

Lately there are voices which plead for court action. They claim that we cannot loose much if we bring the case to court, except that we all have to pay a few dollars. If we loose the case it has cost us a few dollars each and we will be as far as we are now. If we win the case we have reached our goal.

This is an attractive way of thinking. But let us take a closer look. If we bring a case to court we have to be convinced that we have been wronged and that the judge should remove the injustice which we have suffered. We must therefore be convinced that on the basis of the law injustice has been done to us, since the law is the only basis a judge can go by.

But now the question comes up whether that is true. Are we wronged on the basis of the law? Which law? We would have the law on our side if the government would not allow us to operate a christian school. But that is not so. The government does not block our way, but grants us complete freedom to educate our children the way we want. If you want to build a christian school, go ahead. No one will stop you. Therefore, here the law does not help us.

Does the law help us with double taxation? This is very doubtful since otherwise this argument would have been used long ago. The government levies taxes for its expenditures. One of the expenditures is school education. Which law is there which says that the government may only collect taxes from people who make use of the public school. There is none, as far as we know. Therefore the law does not give any judge the opportunity to take the side of the christian school. And if the law does not give that opportunity, we have lost our court case even before we have started the procedure.

This brought us and still brings us to the point that we do not see any other way for the christian school than to influence the public mind. In other words we have to pay attention to public relations. The average citizen does not have a clue what we want with christian schools. The idea is foreign to him. He would probably not disagree if you tell him that the bringing up of children is the task of the parents, but he is completely unaware of the fact that the school is the complement of the home. Years on end he has been taught that school education is the task of the government. You can hear this principle presented repeatedly.

As far as money is concerned this does not produce a bright picture. We realize that. We have a huge task on our hands. But in order to fulfill that task we'd better stop talking about our rights, because if you analyse the matter carefully there are no rights. What we should do, and do it unitedly, is to mould or remould the thinking of the people about the task and place of the school. If we do that consciously, who will tell how many other christians will join our ranks?

D.F.

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Edmonton—CHQT	8:30 a.m.	1110
Edson—CJYR	10:00 a.m.	970
Lethbridge—CHEC	8:30 p.m.	1090
Peace River—CKYL	7:00 p.m.	610

BRITISH COLUMBIA

Abbotsford—CFVR	11:30 a.m.	1240
Burns Lake—CFLD	1:00 p.m.	1400
Duncan—CKAY	7:30 p.m.	1500
Gr. Forks—CKGF	9:30 p.m.	1340
Langley—CJJC	10:05 a.m.	850
Osoyoos—CKOO	9.30 p.m.	1240
Penticton—CKOK	9:30 p.m.	800
Smithers—CFBV	1:00 p.m.	1230
Terrace—CFTK (Wed.)	9:00 p.m.	590
Vancouver—CKVN	9:30 a.m.	1410
Vernon—CJIB	10.00 a.m.	940

MANITOBA

Alton—CFAM	9:30 a.m.	950
Steinbach—CHSM	9:30 a.m.	1250

SASKATCHEWAN

Prince Albert CKBI	3:00 p.m.	900
Regina—CJME	9:00 a.m.	1300

NEW BRUNSWICK

Fred'ton—CFNB	10:30 a.m.	550

ONTARIO

Brampton—CHIC	7:30 a.m.	790
Brantford—CKPC	10:15 p.m.	1380
Cornwall—CJSS	9:00 a.m.	1220
Ft. Frances—CFOB	10:30 a.m.	800
Hamilton—CKOC	7:00 a.m.	1150
Kingston—CKLC	10:05 a.m.	1380
Ottawa—CKPM	8:00 a.m.	1440
Owen Snd.—CFOS	1:30 p.m.	560
Pembroke—CHOV (Wed.)	10:30 p.m.	1350
Peterbor.—CKPT	8:30 a.m.	1420
Sarnia—CHOK	8:30 a.m.	1070
St. Cathar.—CHSC	8:30 a.m.	1220
St. Thomas—CHLO	4:30 p.m.	1570
Stratford—CJCS	1:00 p.m.	1240
Thunder Bay—CJLX	9:30 a.m.	800
Toronto—CHIN-FM	8:00 a.m.	101 MHZ

PRINCE EDWARD ISLAND

Charlottetown—CFCY	9:30 p.m.	630

QUEBEC

Montreal (Verdun)—CKVL	8:30 a.m.	850

NOVA SCOTIA

Halifax—CJCH	9:00 a.m.	920
Kentville—CKEN	7:05 p.m.	1350
Middleton—CKAD	7:05 p.m.	1490
Sydney—CJCB	10.15 a.m.	1270
Windsor—CFAB	7:05 p.m.	1450

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Report on the proceedings of the Synod of the Christian Reformed Church June 1972

After spending half a day on the election of officers for the Synod, matters got off to a reasonably fast start. It appears that the plan to appoint the several delegates to their committee duties long before they arrive in Grand Rapids is working out beautifully.

Not only is time saved by doing this chore in advance, but it also enables the delegates to read up on all the matters which they will face in their respective committees.

Someone was so enthused about the set-up, he wanted to arrange for a study committee to look into the possibilities of appointing a president, vice president and a couple of clerks before things got rolling, thus saving the Synod another half a day of tedious balloting. That idea found no favor and was quickly nixed.

The Synod is determined, however, to streamline its procedures wherever possible. No longer shall speakers from agencies which receive financial support from our denomination be permitted to present their case on the floor of Synod. Organizations like the Lord's Day Alliance and the Gideons and a host of other recommended causes can make their needs known to our denominational representatives or directly to the churches. They must not clutter up the machinery of the Synod with matters which can be dealt with in a different but more efficient manner.

An early indication of the troubles the Synod will face came when the Stated Clerk reported that the Synodical Interim Committee had decided to help the Lawndale parents with a grant of $7700.— to defray expenses incurred for the busing of their children to a Christian school other than Timothy Christian in nearby Cicero. Some delegates voiced their suspicion that this sum constituted in fact some sort of a payoff for the many years of trouble suffered by the black parents. That, of course was heatedly denied, but obviously the last shot on that battlefield had not yet been fired.

Next came the joyous proposals that 42 young men were ready to be declared eligible as candidates for the ministry in the Christian Reformed Church as of June 27th. While the occasion is a happy one, the Synod felt that the way in which such candidacy becomes a reality is totally uninspiring. It amounts to a vote of confidence on the part of Synod in the Board of Trustees which has examined all these young men. Most of the delegates have never heard or seen these candidates, let alone judged their competence for the task. Changes in procedure are on the way.

It is obvious to our readers that during the first few days of the Synod rather few exciting matters come to the floor. Routine matters are dealt with first because the weightier matters must receive more deliberation in the several committees. Occasionally, there is a surprise however.

An advisory committee proposed to Synod to commend the World Home Bible League for its fine work. It also mentioned that a request from this League to borrow Synod's committee for Bible translation in order that they might make improvements in the New Test. Living Word was turned down. After all, that committee is in the business of reviewing **translation**, not paraphrase. At this point the Synod was not ready simply to commend the League for its work. It decided to encourage the League to improve the Living New Testament" to render the meaning of the Scriptures more accurately". Considerable time was spent on this matter; severe criticisms of this N.T. Paraphrase were heard and this was the outcome. I suppose, you can imagine the implications as some of our churches are distributing inexpensive editions of this paraphrase by the hundreds. For your information: a review of this paraphrase will soon be published in Banner and Wachter. Look for it; you may be in for a surprise.

Another interesting development is the change in the church order, art. 42a. From now on an elder may serve with a minister as church visitor. That decision, in contrast to the previous one, took the Synod just two minutes.

Another item which drew a lot of fire was the question whether or not to augment the creeds. The motion before the house was that we are not ready at this time to do so, but that we must continue to be alert to the task of confessing the truth of God's Word in contemporary language. Some delegates stressed as their opinion that a decision to wait for a while was a sad commentary on the spiritual state of our church. It was decided, however, that Synod will not make any further commitments on this matter, but wait for the fruit of the Spirit as the churches reflect on their calling to be a confessing church.

Good news was presented by the CRWRC; this organization is forging ahead in all areas in which they are doing the work of Christian mercy. New plans to give aid to Palestinian refugees on the East bank of the Jordan, spelled out in terms of rebuilding homes, medical care and the reconstruction of a school building, (at a total cost of $35,000) were gladly approved.

Several case workers has been dispatched to the stricken area of Rapid City, S.D. to work in conjunction with the Red Cross; a large sum of money will be made available to meet the immediate needs of the population. We can thankfully report that none of our church members lost his life in the flood; some sustained partial damage to their homes.

Synod was informed that the report on Neo-Pentecostalism is not ready. This committee must not only deal with this matter in the light of the Scriptures, but must also explore reasons why members of our church are attracted to this movement. No small matter indeed.

Open disappointment with the announcement was expressed by some delegates especially since the Synod will have to face the issue some time next week in connection with a related problem in the church of Clinton, Ont.

Friday morning, June 16th the fraternal delegate of the Reformed churches in the Netherlands appeared under the star-studded dome of the Fine Arts Auditorium where the assembly of our churches meets in air-conditioned comfort. Dr. Kruyswyk faced a colorful audience as almost all the colors of the rainbow were represented in the jackets, pants and shirts of the delegates. The stated clerk of Synod added to the decorum on the platform by appearing in a fiery red jacket.

Dr. Kruyswyk pleaded with the assembly to show patience and love to the churches in the Netherlands as they find themselves in the throes of a painful dilemma. On the one hand there is the determination on the part of the Synod to maintain unity of confession and faithfulness to the creeds; on the other hand there is the intense desire to avoid another schism, which would be disastrous both internally as well as for the gospel outreach of their church. How shall anyone determine when the attempts to solve this problem must be terminated and the axe must fall? Dr. K. assured the Synod that the final decision on report 36/44 will be studied with great interest in the Netherlands because that decision may be of great help for the impasse which has come about. It might provide an answer to the enormous problem of the Reformed churches: where do we go from here? That problem, according to the speaker, arose on account of a previous question: how must we preach the gospel in our contemporary world where people are total strangers to the gospel? Anyone who hears the story from this angle can at least sympathize with the complexity of the problems faced by fellow Christians in the old country. Rev. John Vriend responded to the fraternal delegate by assuring him on behalf of Synod that we shall remember their needs before the throne of grace no less than our own as the lot of our two denominations has been and is inseparably intertwined.

For those who have had difficulties with the statement in Lord's Day 80 of the Heid. Cat. "accursed idolatry" there is happy news. The comm. for a new translation proposes the reading "condemnable idolatry."

Another issue, more controversial, landed on the floor when the proposal was made to expand the facilities of the Denominational building to the tune of $440,000. The issue was lengthely debated in terms of "shall we spend the money for **this** purpose, or give it for missions." Eventually it was established that there was a real need for such expansion; by the same token it would be impractical and costly to have the several denominational agencies move into the old Franklin campus, where the former Calvin College and Seminary buildings remain unsold. Thus Synod approved additional facilities for the "headquarters" of our church after having heard Rev. Haverkamp, editor of De Wachter, declare: "All the room I have left is a cardboard box for mail." The decision will cost the members of the church one dollar per year for the next 12 years.

It is a sobering thought that the decision of a previous Synod which was arrived at after many hours of emotional debate can be undone in a short time. Two years ago your author had his negative vote recorded in the Acts of Synod when the decision fell not to support the Reformed Theological Seminary in Nigeria. That decision came after we had considered the matter for a whole afternoon and had our various levels of blood pressure raised to newer heights.

Today the Mission Board proposed to support that seminary on the ground that it was there anyway, so why ignore it. Time elapsed: 2 minutes.

A lengthy debate got underway when the liturgical committee proposed a new form for public profession of faith. In that new form the following sentence came under fire: "when they (candidates for public profession) were baptized, God claimed them as his own. You don't have to be much of a theologian to realize what happened . . . remember 1944? A large majority of the delegates changed the reading into: "when they were baptized God made **clear** His claim on them."

Another statement in the new form: "they will confirm publicly what was **done** in their baptism," fared no better for the same reason. It now reads: "they will confirm publicly what was **sealed** in their baptism."

This new form is now available to the churches for a trial period of 3 years, with a view to eventual adoption.

The Home Missions board reported on the progress of Evangelism Thrust. 22,000 copies of the now wellknown booklet, Who in the world, have been sold thus far, 8,000 copies to CRC people and 14,000 copies to other evangelical churches. It was emphasized again that this program is not imposed from above, it is simply made available to the churches, asking Christian people to do their thing for the outreach of the gospel to others in any way they see fit. Whatever you believe you should be doing in this field of evangelism, do that, even if it is a matter of making a pot of soup for your sick neighbor. Let every member of our church be involved somehow, not for a little while in a specific endeavor, but in daily continuity to show the love of Christ unto his fellowmen.

A touching moment came when the secretary of the Board read a letter from a girl, 20 years old and a drug addict, requesting that the Synod stop its deliberations, just for a moment, to remember her in prayer. This was done by means of a few minutes of silent prayer and the mighty machinery of the Synod of our church came to a halt to plead the case of a prodigal daughter before the throne of our heavenly Father. . . .

It is proper to end our report on the first week of Synod's actions on this note in order to lay to rest the suspicion that Synod is not much more than a theological debating society, participated in by delegates whose faith is top-heavy.

Next week we hope to tell you all the rest; good night Dick.

Rev. L. Mulder.

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The Agenda of the coming REFORMED ECUMENIAL SYNOD

The agenda of the coming Reformed Ecumenical Synod, which will be held at Moore Theological College in Sydney, Australia, August 14-25, 1972, is a printed book of some 136 pages, comprising 6 reports and 8 communications.

The first report is from the Interim Committee, the committee made up of the moderamen of the previous meeting of the Synod and which performs work that must necessarily be done between synods. Among the matters included in the report of the Interim Committee are: the recommendation that the Indian Reformed Church in South Africa be approved for membership in the R.E.S.; the submission of a list of some 12 Reformed denominations presently outside membership in the R.E.S. who have been invited to send observers to the August R.E.S. meeting; a recommendation that "the 1972 R.E.S. set aside one day during the first week of Synod for discussion of the question of the nature and extent of the authority of Scripture" (p. 10) with Prof. J. L. Koole (Europe), Prof. G. Spykman (North America), Prof. J. A. Heyns (Africa) delivering papers on this subject, and respondents to each of the 3 speakers being selected from "churches of the Presbyterian tradition and from the younger churches" (p. 11 ; a report of the meeting with W.C.C. representatives in fulfilment of the 1968 R.E.S. mandate "to discuss the objections to the W.C.C. which are found within the Reformed Family of churches" (Acts 1968, p.55). "The W.C.C. participants expressed interest in further discussion with the Interim Committee, especially on the subjects of Scripture and the church."

With regard to the recommendation on the authority of Scripture, this is the outcome of an objection raised by the Gereformeerde Kerken in the Netherlands already in 1963 about the 1958 R.E.S. report on the inspiration and authority of Scripture. The objection of the G.K.N. was that, "it is the judgement of Synod that the pronouncements of the R.E.S. do not make sufficient distinctions in dealing with the nature and extent of the authority of Scripture which follow from its inspiration to be able to satisfy the demands which may be made for a new, elucidative confession of the inspiration and authority of Scripture. In particular, it fails to find in the pronouncements of the R.E.S. any connection between the content and purpose of Scripture as the saving revelation of God in Jesus Christ and the consequent and deducible authority of Scripture" (from a letter to the 1963 R.E.S., pp. 202-203 of its Acts).

Though the R.E.S. met in 1968, the G.K.N. objection was not satisfactorily resolved. The coming R.E.S., therefore, will seek to deal with this matter by devoting an entire day to this crucial subject.

The second report is that of the General Secretary of the R.E.S., Dr. Paul G. Schrotenboer. In his report he discusses the tensions which have developed within and among some of the Churches of the R.E.S., and quotes the 1968 Synod, namely, that the Churches "supported by what they confess in Article II of the Statutes as their common foundation, ought to embrace one another in mutual trust, show sympathy for one another's problems and patience with one another's weaknesses, and above all desire to lead and keep one another in the way which the Lord of the Churches has given in His Word" (p. 19). But then he significantly adds, "It has become obvious, however, that mutual trust does not come into being simply on command. The reason is that trust is not only an obligation that each church should *give* to the others, but is also a responsibility that each church should *earn*. If displaying trust is an obligation, being worthy of trust is a responsibility no less" (p.20). In this report he outlines the growing activities of his office which include publicity, conferences, visiting of the Churches, etc., and suggests to Synod that it would be advantageous to have an associate in the Secretariat who could "assume responsibility at the office while I am away and to share the travel" (p. 24).

The third report is from the Committee on Missions. Among its activities has been its arranging of the missions conference, August 7-11, 1972, which will precede the meeting of the R.E.S., and the theme of which is "Christ's Gospel in A Needy World".

The fourth report is from the Committee on Eschatology. Eschatology is the study of the "last things", comprising the things associated with the Lord's return. This is obviously a fascinating but controversial subject, for it involves interpretations of Scripture which have caused disagreement not only in evangelical but in Reformed circles as well. Eschatology has already received the attention of earlier synods, but in an altogether satisfactory way. The present committee, therefore, begins its report in the following rather surprising manner. "Appointed by the R.E.S. at Grand Rapids in 1963, re-appointed and enlarged at Amsterdam, 1968, your Committee considers that part of its assignment stated in Article 75, 2a (Acts of R.E.S. 1963, p. 35) viz. to 'consider, evaluate and criticize current discussions of eschatology in the light of Scriptural data' to be impracticable. It would entail a thorough and comprehensive study, and we are by no means convinced that it belongs to the task of this Synod to express itself on these issues" (p. 31).

In its report, however, the Committee has formulated "a concise summary of the main affirmations of Reformed Eschatology" (p. 31). Since it is not a substitute for the earlier report, but rather an amplification of it, this report does not again discuss Israel or Chiliasm (a 1000 year earthly rule of Christ). Specifically, the report deals with: individual eschatology, discussing under this heading life and death; the intermediate state; and universal eschatology which comprises the signs of the times, the Antichrist, the second advent of Christ, the resurrection, and the new earth.

A number of worthwhile things are said in this report. For example, "Two types of eschatology must consequently be rejected: the futurist eschatology which limits itself to the latter days and denies **the fact that the end is already** there *in* the present; and the realized eschatology which teaches that all is absorbed within the present, and does not take into consideration the fulness of the events still to come about" (p. 33). The former of these errors is basically that of the dispensationalist who regards the kingdom of God as postponed till Christ comes again, with the present church age being largely a parenthesis within the comprehensive plan of God as revealed in Scripture. The latter error is that of neo-orthodox theologians who like the liberals are largely rationalistic and anti-supernaturalistic. Biblical terms such as resurrection, judgment, etc., have been re-interpreted by them so that these terms lose their fundamental meaning and are made to express some aspect of present reality.

Concerning life after death the committee says, "The basic Scriptural thought is that man is totally unable to rid himself of his relationship with God (Ps. 139: 7-12), and precisely for that reason, it is impossible for man to deteriorate into a state of non-existence or non-being" (p. 34). This is a needed corrective for those who wrongly conclude that, since man as a unity is comprised of soul and body, his soul must necessarily become dormant (or even non-existent?) when his body dies, not again to become active until at some point in the future when the bodily resurrection takes place. Citing further Scriptural data (Lu. 23:23, Lu. 16:22, II Cor. 5:1, Matt. 22:13, etc.), the Committee concludes, "Objections from anthropological and eschatological points of view which eventually deny the existence of an intermediate state, must therefore be repudiated" (p. 38).

In dealing with the aspects of universal eschatology, the committee points out that the purpose of the 'signs of the times' (false prophets, wars, earthquakes, the increase of unrighteousness, famines, etc.) is "not to draw attention to a far distant future which is still way outside the sphere of interest of the contemporary churchgoer because it has a message only for the coming generations, but it invokes the present-day generation to vigilance and activity, and especially to the proclamation of the gospel of Jesus Christ to all peoples (Mark 13:10, Matt. 24:10)" (p. 41).

While not denying that Scripture represents the Antichrist in a personal manner (II Thess. 2:3 ff., Rev. 13:16), the committee wonders "whether an indisputable case can be put forward for his being a person only, and not also or even exclusively a *power*" (p. 41), and goes on to conclude, "The concept of the Antichrist must be interpreted as the world absolutizing itself, respecting no boundaries and no life, but will in future be revealed by the Lamb of God in all its impotence" (p. 42). And in speaking of the return of Christ, the committee, while recognizing the present aspect of His spiritual presence with His Church now, also points out that "in His future He will no longer be incognito with His church, for then His presence will not be experienced by faith only, but by observation" (p. 43). His coming will be a visible manifestation in His glorified body (Rev. 1:7). With regard to salvation, no inquiries will be made after denomination, age, race, colour or an exemplary life, but *after faith in Jesus Christ*. No other touchstone will be applied" (p. 44).

Moreover, the committee points out the reality and necessity of hell with the following answer to the question of whether God's omnipotence and love are not such as will bring about the presence of all mankind in the state of eternal blessedness. "The answer must be in the negative. For with regard to this aspect too, the difference between the meantime and the end cannot be so great that whereas now we speak of heaven and hell, faith and unbelief, in the end-time only heaven and the faithful will be left over. If this were so, the mercy of God would not be praised, and His righteousness would be impaired" (p. 44).

With regard to the resurrection, the committee says, "As all men are to die, all are to be resurrected from death" (p. 45). For believers "the resurrection constitutes an important reality in the process of salvation; about which we rejoice, for *then* the communion with Christ will be enjoyed in its fulness. But to the unbelievers this truth obviously has a totally different meaning: to them it constitutes the continuation of their eternal pain (Lu. 16:23, 24) where they will consciously experience damnation in the totality of their existence" (p. 45).

Finally, the committee says with regard to the final state of blessedness, "The new earth . . . will be the old earth, but cleansed by the judgment of God (II Pe. 3:12, Mark 13:24, 25). On this new earth the beauty of God's works will bloom in perfection and the glory of the peoples in their power and science and technology, in their power of knowledge and art, in the development of all gifts and talents, purified and sanctified, will be carried into the new Jerusalem (Rev. 21:26) to the laudation of Him Who will have become all in all (I Cor. 15:28) . . . The new humanity will serve Him forevermore, and rejoice in Him in all eternity" (p. 46).

While the report of this committee may be regarded essentially as a re-affirmation of the traditionally Reformed view of eschatology, it is nevertheless a much needed witness to essential biblical views never more under attack than today. This committee therefore deserves to be commended for the work it has done to point out the actual biblical teaching upon this important subject.

R. O. ZORN
"Trowel and Sword"

C.R.ED.I.T. Names Executive Director

Citizens' Relief for Education by Income Tax (C.R.ED.I.T.) has announced the appointment of Mr. Ivan Zylstra as its Executive Director.

C.R.ED.I.T. is an organization of Catholic, Protestant and Jewish leaders and representatives of nonpublic schools that is seeking to obtain relief through income tax credits for parents who are educating their children in nonpublic schools. C.R.ED.I.T.'s Chairman is Rabbi Morris Sherer of Agudath Israel of America.

Mr. Zylstra is affiliated with the National Union of Christian Schools in Grand Rapids, Michigan, and has been Secretary of the C.R.ED.I.T. organization prior to his appointment as Executive Director. He will be headquartered in Washington, D.C.

He stated, "Nonpublic schools educate more than 5,000,000 children in our country today. However, these schools are being put in an increasingly more difficult position because of rising costs and higher tuitions, with subsequent drops in enrollment and school closings. If the public sector is to continue to benefit directly and indirectly, from the existence of viable nonpublic school systems, speedy relief must be forthcoming through legislation." At present 46 Congressmen have sponsored legislation which would grant the parents of nonpublic school children federal income tax credits for a portion of their tuition costs.

C.R.ED.I.T.'s Executive Director is a native of Iowa, and was an administrator of elementary and junior high schools prior to joining the National Union of Christian Schools in 1966. The Union is a service organization for 325 Christian elementary schools in the United States.

Mr. Zylstra has served for the past two years on the President's Commission on School Finance and on the President's Panel on Nonpublic Education. The final report of this panel, issued last month, recommended the tax credit approach to aid parents of nonpublic school children.

The Iowa educator is a graduate of Calvin College in Grand Rapids, Michigan. He received an M.A. in Education Administration at Western Michigan University in Kalamazoo, and has also done graduate work in education at the University of Iowa and Colorado State.

Officers of C.R.ED.I.T. are: Rabbi Morris Sherer, Agudath Israel of America, Chairman; Dr. Al Senske, Lutheran Church — Missouri-Synod, Vice Chairman; Mr. Cary Potter, National Association of Independent Schools, Vice Chairman; Reverend C. Albert Koob, National Catholic Education Association, Vice Chairman; Dr. Edward R. D'Alessio, United States Catholic Conference, Treasurer.

C.R.ED.I.T. offices are now located at 1012 Fourteenth Street, Washington, D.C. 20005.

AROUND THE HOUSE

CONTROL CHINCH BUG DAMAGE TO YOUR LAWN

If dead patches on your lawn did not respond to water and fertilizer in August and September, it could be either white grubs or the chinch bug. White grubs are easy to find, so if that is not the cause, look for the chinch bug says H. W. Goble, Department of Environmental Biology, University of Guelph.

Chinch bugs cause dead areas in the lawn that increase in size as the season progresses. Bentgrass is particularly susceptible to their attack. Because of their small size and quick-hiding ability, they are almost impossible to find during examination of the turf. Flood a section of the lawn with water and place a white cloth over the grass. The insects will crawl onto the cloth making themselves visible.

Carbaryl (Sevin) and diazinon are registered for their control. Water the lawn thoroughly before treating. In small areas, 4 tablespoons of Carbaryl (Sevin) to one gallon of water or ¼ fluid ounce of diazinon to one gallon of water will give control.

There will likely be two generations a year. If the insects are plentiful, apply in June, and again in July or August for the second brood. If the June application is omitted it may be necessary to make two applications in the late summer.

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CONFLICT AND HOPE IN SOUTH-AFRICA

by Dr. P. G. Schrotenboer

The author, who is general secretary of the Reformed Ecumenical Synod, has been in South Africa for some time, during which he made a special study of the race problem (apartheid policy). He has both observed life in the South African Republic, and talked extensively to numerous people, both white and black. In this book he does not only give a report of his observation, but he submits an unbiased and unprejudiced evaluation as well. Anyone who wants to orientate himself or who wants to have a clear insight into the South African situation, cannot afford to miss this book.

CONTENTS: **Introduction — The Africaners a People who will not Forget their Past — Revenge: Dutch Reformed Style — South Africa: Darkest Spot on Earth — What is Apartheid? — Petty Apartheid — Bantu Education in South Africa — South African Universities and Racial Policy — Liberalism in South Africa — Christian Nationalism in South Africa — Christian National Education in South Africa — Trustees of South Africa — Is South Africa a Police State? — The Afrikaners Laager Mentality — Die Afrikaner Broederbond — South African Churches and Race Relations — There is Hope for South Africa.**

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A word on abortion

(Continued from page 1)

sense she **is** her own body. But does this truth confer on her the right to dispose of her unborn offspring? Her offspring is a new creation, a unique, irreplaceable entity, and not just an expendable piece of the mother's tissue like her appendix. That 10-week-old fetus normally has far more potential for living a full life than the mongoloid children we cherish for so many years in institutions around the country. If we would be horrified at the proposed slaughter of the mongoloids, then how revolted we must be by the actual slaughter of the perfectly formed human beings whose only handicap is that they are not yet born. Who says they are just part of the body of the mother?

Then there is the married woman who is pregnant and spouts that business of absolute ownership over her own body. Surely, intercourse and conception follow from a relationship between **two** people. The care of the life that swims in the mother's fluid then also becomes the responsibility of two people. Or are fathers second-class partners in the business of human self-reproduction? On this score the Women's Lib movement seems to be as primitive and crude as the earlier attitude that it is the male who has sole powers of decision in the life and death of a child.

Here's the single girl who says: "My body is my own. Sex is fun. Let's have all the fun we can." The result is the wretched case of a 15-year-old in an Edmonton High School having two abortions within a single year; the instance of a 22-year-old girl becoming "inadvertently pregnant" (her doctor's expression) at a hash-party and, of course, demanding and getting an abortion; the spectacle of hundreds of girls in our city and its surroundings, in many cases for no other reasons than to avoid personal inconvenience or social embarrassment, stampeding to the doctors for a slip of paper that will say that they are very, very upset at the prospect of childbirth and should have an abortion. It is all a part of a culture and society that is technically the most advanced and morally close to rock bottom.

Where does responsibility come in? — responsibility to Him who made our bodies the engineering miracles which they are and who holds us answerable for their management? Surely, the time to exercise control is before we have sexual intercourse; and surely control was never given us for the purpose of destroying the human embryo that had no voice in the decision of its parents to have intercourse but who is now the unwelcome fruit of it. Is there no justice for the unborn?

Oh, I know — I have been around long enough to know — there are tragic pregnancies: the girls who were gang-raped by neighbourhood toughs; the young woman who told me she was held down by one policeman and abused by another; the eighteen-year-old whose own father makes her "available" to his friends and who feels only loathing for her own body. If she cries out: "Take it away," we can sympathize and help one way or another. There are cases in which, as the lesser evil, as an act of compassion, and as a last resort, an abortion may have to be accepted. But then only in the name of a merciful God, a compassionate Saviour, and not in the name of our private convenience.

III. Finally, **who are the agents** of this defense? The State is **one**. It has God-given jurisdiction over the lives of all citizens. It is the appointed defender and protector of the defenseless and innocent. Who dares to maintain that the deliberate destruction of 30,000 unborn Canadian lives is "a private matter between a woman and her doctor"? (see editorial in the **United Church Observer** of February, 1972).

A **second** agent is the church. It is her duty to speak out, in the name of Christ, against this outrageous violation of human dignity. It is also her duty to address herself, as God's people, politically and socially, to the causes of human desperation that make for the clinical slaughter of innocents.

A **third** is the family. Educate your children, father and mothers, in the beauty of sexuality and the responsibility that goes with it.

Every commandment of God dovetails with every other (the fifth with the sixth and both with the seventh) to form a covenant of life in Christ! To this Covenant of life I invite you all to turn that the unborn may live and the name of God, the Creator, be not blasphemed.

Note: for further information on this issue see also the Agenda of Synod Chr. Ref. Church 1972, pp. 345-350.

John Vriend.

From the Mailbox

•

BIBLE SCIENCE ASSN.

Dear Editor,

With the discussions going on in the Chr. Ref. Church concerning the first chapters of the Bible: it seems to me opportune although a member of the Reformed Church, but above all as a Christian to mention the existence of the "Bible Science Asso. of Canada" P.O. Box 4006 Vancouver 9 B.C.

This organization for instance provides information that proofs, besides that the evolution-theory is false, also that accompanying methods—used in dating material—flunked the tests.

Your servant in Christ,
J. Wassenaar.

•

FAITH HEALER — TRUE OR FALSE?

We hear and read much about faith healing in your paper and may we call it our paper as well.

We should remember that although faith healers may be children of God, they are also mere human beings prone to all the human weaknesses of greed, power and vanity that have befallen mankind.

As in all walks of life hereto, we must remember to separate the wheat from the chaff. Faith healers have in common — whether they be of the wheat or chaff variety — a certain charisma. This is the ability to inspire a group of people to heights of courage and faith — if not only for the moment — that they really achieve everyday living. In addition, they are usually 'leaders.' Leaders in the sense of having a keen awareness and understanding of people. They are aware of and utilize the effects of group contagion and emotional appeals.

Another fact we cannot ignore is that today many illnesses are psychomatic and therefore of a mental nature. Consequently, persons so afflicted lend themselves readily to the 'healing' of a faith healer.

As for the renewed interest in faith healing, a factor decidedly influencing this is the increasing loss of human dignity in our complex society with its mass production methods. Coupled with this is a rejection of the 'old fashioned' religious values. Today we see religion being questioned in a way never observed in the past. People are questioning, seeking and looking for meaning in their lives.

In my humble opinion we do not need to go to a faith healer to be healed of our diseases, for if God in his mercy wishes to heal us, He will do so, on our own prayers in the privacy of our homes or have we forgotten how to pray like Jesus taught us?

Believing in faith healing is not the answer but believing in God and his teaching through all the chapters of the bible is.

Yours very truly,

J. Botma,
Sarnia, Ontario.

AFRAID TO SHOW OUR FEELINGS

REV. RALPH HEYNEN

PINE REST CHRISTIAN HOSPITAL CHAPLAIN

Pastoral Counselling

The subject that we would like to talk about today is "The Fear of Showing Feelings". We meet a lot of people who are afraid of their own feelings, or at least they are afraid of expressing them, and more often they are afraid of showing them. I think men are possibly more guilty of this than women are, because women seem to feel that it's more acceptable for them to cry or to show their anger than for a man, but it's true among women just as well as among men that we often don't really share our inner feelings. We try to hide what goes on in the heart. It's a dangerous thing to do because in this way we're different on the outside than we are on the inside. People come off smiling when actually they are very much disgusted and hurt. People will act as though they are strong and confident when inwardly they are little boys and little girls. People come off sweet and lovely when inwardly they hate. Now when you have that kind of conflict within the self you find that the person is at war with himself.

It's always dangerous to hide your sentiments. Possibly one of the reasons for this is the fact that we confuse feelings with sentimentality. There are a lot of people who have a good deal of feelings but they're not going to be sentimental. They don't want to be that way because then people will say that they are soft, and so we hide our tenderness, we hide our real selves. We do this in many ways. We leave the house and we say "So long" and what we mean in our souls is, "I'm going to miss you". Or, we say to somebody, "It was nice to see you" when actually in the depths of our souls we have the feeling "I wish I hadn't met you". Now to condemn sentiment because there is a danger of sentimentality is a bit silly. We live on the surface of things so much when we really are not living from the heart. Who doesn't remember moments when warm and loving words struggled for utterance and we come up with words that have little meaning. Or, we feel that we are being sophisticated, casual, and calm when we're unsentimental, but at the same time within us there is a sentiment that really ought to come to expression. A statement that I read just a little while ago was this: "To reach the mind of a child you must first reach his heart." I think this is true for not only children but for adult people too. Sentiment in marriage is something that's needed. It's the intangible factor which makes the marriage work. No marriage was ever destroyed by sentiment, and many marriages have been strengthened by it.

Now why is it that people are so afraid of their feelings, are afraid to express their feelings? I think that the feelings a lot of people have are the kind that they don't want other people to know about. My father was a minister also in the good old days in a country pastorate. He met a farmer whose wife had died. She was a plain woman who had brought up a fine family of sons and daughters. They had grown up and gone away and she struggled on alone silently because her husband didn't talk very much; he was so busy with his work. Then one day she collapsed over a washtub and she died. At the funeral the father did not weep; he did not show any sign of grief, but after the funeral was over he came and saw my father and he mentioned that his wife had loved poetry and often wanted him to listen to the poems that she would read and he would say, "I don't have time for that kind of stuff." He gave my dad a little book of poetry and he said, "This is the little book from which she read, and now I can't stand to read it." Sentimentality? Oh, no. That's real sentiment, but he expressed it much too late in life.

There are many people who are angry or hostile, but they don't dare to express it. One of the reasons for this is the fact that they don't know how to control their anger. They know they are going to do certain things in their anger that are not going to be good. Too many people when they become angry they get a temper tantrum and they explode and everybody around them is frightened. There are good ways of expressing anger. I go even a little further than that. If you can't tell your wife that you are angry with her, you really can't tell her that you love her either, because these two lie so close together. If we really genuinely love someone and accept them, we should also be able to say, "I am angry with you", because there, too, we indicate that we have confidence in the person and confidence in our relationship together. A lot of people who can't get rid of their hidden feelings, who don't want to express them, make themselves miserable. One of the basis of depression is when you hoard your feelings and keep them to yourself and never express them. When you become what people call "grievance collectors", that we keep in our own hearts all of the things that people have done to us, how people have wronged us, how people have hurt us, people have stepped on our toes, but we could never say anything. We always have to take it and take it freely with good grace and smiling, while basically it would be so much better to get rid of a grievance and talk it out, and talk it over, rather than to store it up somewhere in our memories.

The people who have their little pet grievances that they hold on to so tenaciously, grievances that they have against the church, for example, because way back sometime somebody in the family had suffered some discipline of the church, or because some minister had said something or done something which was not acceptable to them. All we need is to learn to express our feelings. A cab driver had found in the back seat of his cab a billfold in which there was almost three hundred dollars and he brought it back to the man, and when he got back into his cab he was growling and one of his other men who was with him said, "What's wrong?" He said, "Here I go for almost thirty minutes trying to find this man. I bring him this wallet and he took it without a glance at me and without a word. He almost glared at me as though I had stolen it from him." The main said, "Didn't he give you a reward?" And he said, "I didn't expect a reward, but the guy could at least have thanked me for it." Gratitude is one of the things that we must learn to express.

I think that even more than this, we've got to learn understanding. If we understand other people, if we know them, if we know their needs, if we know how they are face to face with life, we will be fare more tolerant of them, and we will be able to express far more feelings toward them. The story is told of an elderly minister who went to visit a young man who was in prison and who was guilty of many crimes. Others had preached to this young man but nothing helped and he sat down next to him and put his hand on his knee and said, "Son, we're both such great sinners, aren't we?" That kind of understanding melted his heart. When we can seek to fulfill our responsibilities in our life, we must show that kind of understanding, that warm sympathy, that feeling that we care. Often this doesn't mean a lot of words, but it does mean a warm handshake, it means to go to a person and to say, "I know what you are going through," or to shed a tear when you are talking to somebody. That's not weakness. That's strength. For expressing feelings requires a source of inner strength that we gain only if we have control of ourselves. Jesus wept. He was moved with compassion when He saw people in need. Should you and I do less?

Some Good and New Books

Dr. Marin Lloyd-Jones, PREACHING AND PREACHERS
Necessary for each minister; this world famous preacher and speaker brings material which may be under God of great help to the church in a time of theological and spiritual chaos. May God bless the reading of this book by many of our preachers and leaders. $5.95

Cornelius Van Til, THE REFORMED PASTOR AND MODERN THOUGHT
Will prove to be of utmost importance. $4:50

J. Gresham Machen, CHRISTIANITY AND LIBERALISM
This faithful author, who died recently, needs no recommendation. $1.90

Jay E. Adams, COMPETENT TO COUNSEL
This young and very able, biblical scholar wrote this amazing book on counselling from a pure Christian perspective. Everyone in a leading position must read this book. $4.50

Jay E. Adams, THE TIME IS AT HAND
A book about the secret of faith and the return of Christ. $2.50

Jay E. Adams, WHAT TO DO ABOUT WORRY (just new) $ .25

Norman De Jong, EDUCATION IN THE TRUTH
Teachers, why do you not read this? Your comments will be positive, a sure biblical thus Christian approach to education. $3.95

We also like to recommend, particularly in this time of crisis in the church, the Christian community in all its facets, the books of many old and so-called old fashioned writers, who were in essence and are again the instruments God was and is using to bulid and rebuild the Church of Jesus Christ, to strengthen His people in this time and to give them the power, faith and courage to stand up for Jesus, for the authority of the bible, which is as modern as 2000 years ago and which has the answers to all questions. TRY IT AGAIN! Study this old but ever new Word of God — the bible. Read much and pray much through and by the SECRET OF FAITH. God will lead us back to Jesus, — Lord, King and Saviour — and to the everlasting value of the bible, regardless science and regardless all man-made approaches and philosophies.

See also our advertisement in the next issue of the paper.

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NEDERLAND

•

Drieerlei verrassing

't Is half juni en met een herinnering aan in de journalistiek vroeger bekende komkommertijd was ik van plan een smeuig stukje te schrijven. Nu eens geen politiek, geen economie, pessimisme noch optimisme, geen verhaal over kerkelijke twisten, een gewoon niemendalletje, met een pijltje in deze en gene richting, zo mogelijk een scheutje humor ter verpozing van de lezers.

Immers zo was het vroeger: in de vakantiemaanden was de Kamer op recès, d.w.z. kwam niet in vergadering bijeen; de ministers ontdeden zich van hun zwaar gevulde acte-tassen en trokken naar het buitenland, omdat het toch niet netjes was, dat een minister, een dienaar van de Kroon, op het Scheveningse strand in badpak rondliep; de kerkeraadsvergadering sloeg een keer over; de dominees maakten de laatste centen op in een pension en voorzagen de vakante gemeenten in de bediening des Woords, waarbij de plattelands preekheren het prachtig vonden ook nog eens te mogen optreden in een grootstedelijke kathedraal en de boeren ... ja, die gingen niet met vakantie, maar hadden het te druk in de oogstmaanden om een krant te lezen.

Dus kon het met de inhoud van de huisvriend wel een beetje minder serieus worden genomen.

Er was tijd en plaats voor ontspanningslectuur.

Nu moest men dat vooral niet zo gemakkelijk achten. Een "lekker stukje" voor de krant schrijven is niet ieders werk. De hoofdredacteur maakte zijn handen er niet aan vuil, de adjunct evenmin, de serieuze buitenlandredacteur trok er zijn neus over op en tenslotte moest de variaredacteur het maar proberen.

't Hing van je lezers af, hoe ver hij daarbij kon gaan.

Men nam als regel geen ingezonden stukken op, maar men was er wel bang voor. Wat de lezer nog wel eens deed gnuiven in een neutraal blad, accepteerde hij vaak niet in zijn eigen krant.

Zo bleef het een riskante onderneming.

En is het vandaag nog.

Ds. Kwast, de hoofdredacteur van de Friese Kerkbode is een man met grote journalistieke gaven. Daarom haalde men hem ook in de Redactie van het Centraal Gereformeerd Weekblad. Blijkbaar wou hij ook zijn zomer-bijdrage leveren en daarom schreef hij een verhaal over de kanselbaronnen, de deftige dominees van vroeger, die men in hun optreden herkende aan hun gezicht, hun handenwerk en het genuanceerd spreken.

't Was wel leuk, maar eerlijk, de geestigheid was toch een beetje ranzig.

Toen ik dat gelezen had, zag ik van mijn plan af.

Daarbij komt: er is geen komkommertijd meer.

De krant heeft zulk een competitie van televisie en radio, dat zij steeds op scherp moet staan. Kamerleden, ministers en dominees gaan nog wel met vakantie, maar er komt niets meer tot rust, en als ze nu aan het meer van Genève, de Joego-Slavische kust of in Spanje zitten, ze hebben er een uur lopen naar het station voor over om een Nederlandse courant te pakken te krijgen, aangenomen dat ze geen Frans, Slavisch of Spaans lezen.

Maar ook, het nieuws stolt niet zoals in vroeger dagen. Daar had ik u de vorige keer mijn sombere gevoelens vertolkt over de totstandkoming van één grote Christelijke democratische partij in Nederland en zie daar, onze politieke wonderdokter prof. Steenkamp, die het vorige jaar het Kabinet-Biesheuvel bij de geboorte assisteerde, schijnt ook nu het recept te hebben, waarmede de bestaande tegenstellingen worden opgelost.

Men schijnt het eens te zijn geworden over de erkenning van het Evangelie als de regel voor het politieke handelen, maar tevens de partij open te stellen voor allen die de doelstelling onderschrijven. De bedoeling zou dus zijn om in 1975 gezamenlijk als één Christelijke partij zich te presenteren. Nog eenmaal zal de contact-raad van de drie partijen (A.R., C.H. en K.V.P.) bijeenkomen om het voorstel in definitieve vorm vast te stellen en als dat lukt zullen de partijen in eigen kring er hun zegen aan moeten geven.

Een tweede verrassing is een besluit van de Regering om aan de Nederlandse dagbladen een schadeloosstelling te verlenen van in totaal 15 miljoen gulden wegens gederfde advertentie-opbrengsten vanwege de televisie-Sterreclame. De verdeelsleutel is nog niet geheel duidelijk, maar het komt hierop neer, dat het Vrije Volk het meeste krijgt (± f 4 miljoen) en de Waarheid (communistisch) het minst (f 10.000). Ook de regionale pers ontvangt een bedrag. De kijk- en luistergelden gaan omhoog van f 75.— tot f 105, waarvan f 5 per kijker-luisteraar aan de dagbladen ten goede komt.

Nog geen maand geleden had minister Engels (C.H.R.) verklaard, dat krantenbedrijven economische organisaties zijn, die op het maken van winst uit zijn. Hij noemde de Tijd (R.K.) als zijn lijfblad en roemde diens voormalige parlementaire redacteur. Je

(Vervolg op blz. 6)

IN ZIJN ARM DE LAMMEREN

Dit verhaal, dat in zeker opzicht allegorisch is, verplaatst ons op een der Zeeuwse eilanden in de twintiger jaren. en vergunt ons een blik in het hart en leven van een kind. Het doet ons denken aan een bloemknop die zich langzaam en gestadig ontplooit om tot volle bloei te komen; doch het weent niet "em bloemen, in den knop gebroken, en voor den uchtend van haar bloei vergaan."

Door
CORNELIUS LAMBREGTSE

(46)

Heel in de verte, aan het einde van de stijgende baan, is een poort. De beide deuren staan wagenwijd open. Er straalt wit licht door naar buiten. En al is die poort ook nog zo ver weg, toch ziet Fransje heel duidelijk Iemand midden in het licht staan. Hij kan zelfs klaar Zijn gezicht onderscheiden. Fansje weet, wie dat is. Het is de Here. Die staat op hem te wachten.

Dan, voor het eerst, komt er angst in zijn hart gevaren. Die drijft niet alle vrede en blijdschap weg, maar er ontstaat een tweestrijd binnen in hem. En de angst wint het. Hij grijpt de hand van zijn metgezel steviger vast. Hij heft zijn hoofd naar hem op en zoekt zijn ogen. Dan breekt het eerste woord uit zijn ziel en uit zijn keel, en het klinkt als een kreet. Jezus! roept hij. Dan schiet hij wakker.

Het is donker om hem heen. Hij tast met zijn handen en voelt de dekens. Het dringt niet tot hem door dat hij in bed ligt. Hij is zich vaag bewust van een grote leegte en een schreiend heimwee in zijn ziel.

Hij spreekt met geen sterveling over zijn wonderlijk droom — zelfs niet met Moeder. Onbewust voelt hij dat er dan iets van het kostbare ervan verloren zal gaan. Maar wel denkt hij er vaak aan terug, en dan proeft hij weer dat heimwee dat hij geen naam kan geven.

Het schrikbeeld van de hel heeft na die tijd veel van zijn prikkel verloren.

• • •

Wat is de wereld toch onuitsprekelijk mooi! Althans Fransje heeft geen woorden om zijn bewondering uit te drukken. Hij kan die uitbundige schoonheid alleen maar ondergaan en op zich in laten werken, want die is te overweldigend voor zijn kleine nietigheid.

Het is in het geheel niet bevredigend dat hij geen vergelijkingen maakt met de aanblik die deze zelfde omgeving enige maanden geleden gaf, toen de doornhaag, die nu als een groene muur tussen hem en de boomgaard staat, een hoge, witte verschansing vormde langs een eveneens witte loopgraaf. Dat is hij nog wel niet vergeten, maar het komt hem voor of dat jaren of zelfs eeuwen geleden was. Dit is een geheel ander tijdperk in zijn leven, en hij bevindt zich in een andere wereld, ook al is de omgeving vertrouwd en bekend. Ook herinnert deze zomerweelde hem niet aan de nevelige, bovenaardse schoonheid die hij in zijn droom aanschouwde.

Fransje zucht. Hij kijkt op naar de hoge diepblauwe lucht waarlangs traag enige sneeuwwitte wolken zeilen. Hij ademt de heerlijke geur van de bloeiende vruchtbomen in, en rondom hem is het uitbundig gejubel van vogels. Hij staat stil en bewegingloos geheel alleen temidden van dit wonder dat zomer heet. In zijn ene hand heeft hij een oud gebarsten schoteltje dat half gevuld is met glanzendgroene blaadjes die hij van de doornhaag geplukt heeft. Hij was aan het spelen dat hij een schotel sla aan het klaarmaken was, een spelletje dat de buurkinderen en hij al verscheidene malen gespeeld hebben de laatste paar weken. Maar vanmorgen heeft hij geen behoefte aan hun gezelschap. Trouwens, hij heeft nog geen der andere kinderen gezien of gehoord.

Hij staat langzaam te kauwen tot hij zich bewust wordt van de bittere smaak in zijn mond. Dat komt van het plukje meidoornblaadjes dat hij tot een groene brij vermaald heeft. Hij buigt zich voorover en spuwt het papje op de grond. Nu is het net als Vader als die tabak pruimt. Maar diens spuugsel is bruin en stinkt.

Opeens wordt hij uit zijn mijmeringen opgeschrikt door een luide vogelstem die drie keer achter elkaar "koekoek, koekoek, koekoek!" roept, gevolgd door een sissend geluid alsof hij eveneens zijn keel aan het schrapen is en iets uit wil spuwen. Fransje kijkt op en ziet de grote vogel met slordige vlucht tussen de hoge kruinen der bomen fladderen. Even tracht hij houvast te vinden op een der dunne bovenste takken, maar tuimelt dan weer verder en verdwijnt achter de bomen. Fransje ziet nog net dat een klein vogeltje hem met huppelende rukbewegingkjes volgt en eveneens verdwijnt. Het gejaagde koekoekgeroep houdt nog steeds aan, maar nu verder, achter in de boomgaard.

Fransje heeft een versje geleerd van Wantje:

In mei leggen alle vogeltjes een ei,
behalve de koekoek en de griet,
die leggen in de meimaand niet.

Daar moet hij opeens aan denken. Maar hij weet nog iets anders van de koekoek. Daar had Arjaan het een poosje geleden over, 's avonds laat onder het eten. Fransje was al gereed om het niet te geloven, maar Vader bevestigde het, en die kan het weten — die weet zoveel van allerlei vogels. Die lelijke grote luilak van een koekoek vertikt het eenvoudig om zelf een nest te bouwen en zijn eigen eieren uit te broeden. Hij legt zijn ei zomaar op de grond, neemt het daarna in zijn bek, en brengt het naar het nestje van een of ander klein vinkje, dat het nog voor hem uitbroedt ook. En die jonge koekoek is al net zo gemeen als zijn vader en moeder, want die steelt al het voedsel dat zijn pleegouders komen aanslepen, zodat hij veel harder groeit dan de jonge vinkjes. Natuurlijk is het nest al gauw te klein met zo grote ulk erin, en dan gooit die lelijke indringer ijskoud al die andere vogeltjes een voor een uit het nest, tot hij maar alleen meer overgebleven is. En die arme kleine vogeltjes gaan natuurlijk dood.

Sedert Fransje dat weet, heeft hij een hekel aan koekoeken. Het spijt hem wel dat hij daartoe gedwongen is, want hij vindt hun geroep heel mooi. Zij herinneren hem aan Neeltje's moeder. Die der mooi gepraat kun je ook niet vertrouwen. Eigenlijk heeft hij nu ook een hekel aan dat versje, dat het zo lief over vogeltjes heeft, maar dan in een adem de koekoek en de griet noemt. Waarom kunnen die twee ook niet fatsoenlijk een ei leggen in mei, net als al de andere vogels? Wat de koekoek aangaat, verbaast hem dat niet meer. Dat zal wel in verband staan met zijn gemene streken. Maar nu vraagt hij zich af wat er met de griet aan de hand is. Hij weet niet wat voor vogel dat is, maar diens rare naam en uitzonderlijke leggewoonte voorspellen al evenmin veel goeds.

Ja, Fransje houdt veel van vogels. En het versje heeft wel gelijk dat ze allemaal een ei in mei leggen, behalve die twee rare gasten. Hij weet een heleboel nesten te zitten. Maar op twee na zitten die allemaal onder de pannen op het dak. Die kan hij natuurlijk niet bereiken en eigenlijk tellen die dus niet mee. Maar hij weet wel ongeveer waar ze zitten, want hij ziet de bedrijvige mussen dag in dag uit met slierten hooi heen en weer vliegen. Erg nauwkeurig nemen ze het trouwens niet met hun nesten, want op verscheidene plekken hangt het hooi uit de openingen op de pannen. En dan is er het spreeuwennest vlak bij de schoorsteen nog. Dat is het rumoerigste van allemaal. Zodra Fransje 's ochtends wakker wordt, hoort hij het schelle, hongerige geschreeuw der jongen al, vlak boven zijn ledikantje. Hij kan precies zeggen wanneer de ouders voedsel brengen, want dan breekt er een storm van geschreeuw en gepiep los die pas langzaam afneemt als de ouders al lang weer weg zijn op zoek naar meer wormen.

Maar die twee andere nesten hebben zijn speciale liefde en belangstelling, omdat die in de doornhaag zitten, helemaal vanachter bij de konijnehokken. Het ene is een merelnest, en dat weet hij maar alleen. Eerst lagen er vier bleekgroene, bruingespikkelde eieren in. Maar die zijn veranderd in vier donzige dotjes met grote ronde koppen. En zodra ze maar enig geritsel horen, steken ze die koppen overeind en die veranderen dan in vier grote vierkante gaten. Dat zijn hun hongerige bekken die altijd maar weer om meer wormen schreeuwen. De bekken zijn geelomrand — net of ze een snee brood gegeten hebben waarvan de boter aan hun bek is blijven zitten. Fransje heeft dat nest toevallig ontdekt toen hij een keer bij de hokken aan het scharrelen was, en de broedende merel opeens verschrikt onder luide alarmslag opvloog. Als Fransje op een omgekeerde emmer staat, en de takken wat opzij buigt, kan hij net in het nest kijken. Soms komt hij wel eens in de verleiding te proberen een van de donzige diertjes uit het nest te nemen en tegen zijn wang te vlijen, maar hij weet bij ervaring dat hij ze niet bereiken kan. Het nest zit te diep in de dichte, doornige takken. Bovendien wil hij hun veilige rust niet verstoren, want hij ziet in elk der vier jongen een klein beetje zichzelf.

Eigenlijk maakt hij zich een beetje wijs dat het het nest is van zijn dode lijster, ook al lijken de zwarte ouders in het geheel niet op hem. Alleen hun gefluit lijkt een beetje op dat van een lijster, al is dat van merels eigenlijk nog mooier.

(Wordt vervolgd)

Deze roman is in boekvorm verschenen bij Uitgeverij T. Wever in Franeker. Het verhaal verschijnt als feuilleton in ons blad met toestemming van de uitgever.

Dwing ze om in te gaan

Sinds enige tijd is er een geestelijke opleving gaande, die in Saskatchewan begonnen is. Aanvankelijk trok deze opleving de aandacht door het betalen van "Gewetensgeld". Er was bijvoorbeeld een man, die enige tijd ten onrechte werkloosheidsuitkering genoot, maar het nu weer terug betaalde. Twee andere personen bekenden dat zij enige tijd goederen uit een winkel hadden gestolen. Zij hebben het verschuldigde bedrag geheel terug betaald. Iemand anders beleed dat hij gestolen had, maar omdat hij niet het geld had om dadelijk alles terug te betalen, werkt hij nu voor de man, wien hij bestal, totdat het verlies is goed gemaakt.

De opleving is niet tot Saskatoon beperkt, maar heeft zich uitgebreid tot Winnipeg, Vancouver en Toronto. Ook in Nederland werd het bekend. De nieuwe omroepvereniging in Nederland, de "Evangelische Omroep" besloot daarom enkele mensen naar Canada te zenden om te zien, wat er precies aan de hand was. Vier mensen, waaronder de bekende dominee Hegger, hebben hier een bezoek gebracht en kwamen terug met de enthousiaste rapporten. Nu gaat een team van Canada naar Holland toe, om de Nederlanders op de hoogte te stellen, van wat God in Canada doet. Elders in dit nummer drukken wij enkele passages over van een folder, die wij uit Nederland ontvingen.

Er gebeuren meer dingen in Canada, die de aandacht trekken. De "Royal Alexandra" in Toronto gaf een voorstelling van het stuk "Godspell". Daarin wordt het voorgesteld alsof het leven van Jezus Christus eigenlijk een grote tragedie is geweest. Het stuk besluit met het wegdragen van de Jezus figuur op een draagbaar, waardoor de mensen de indruk krijgen, dat dit het einde was. Een martelaar, die stierf voor zijn idealen.

Toen zo'n voorstelling aan de gang was, spraken enkele Christelijke jongelui met elkaar. Zij vonden, dat hier iets gedaan moest worden. Zij hadden er geen vrede mee, dat hun Heiland werd voorgesteld als iemand die gefaald had en wiens dood een tragische maar niettemin definitieve nederlaag zou zijn geweest.

Zij maakten in alle haast twee grote spandoeken klaar en gingen toen naar het parking lot tegenover de Royal Alexandra. Op het ene spandoek was geschreven: "Hij is niet dood, Hij leeft!" en op het andere spandoek: "Wat zoekt gij de Levende bij de doden?". Een kwartier voor het einde van de voorstelling waren zij op hun post en begonnen te zingen.

Toen de Royal Alexandra de deuren opende en de mensen de zaal verlieten, werden zij begroet met enthousiast zingen en zagen zij de spandoeken. Verscheidenen konden hun emoties niet de baas. Zo'n overweldigende prediking van de verrezen Jezus was hun te machtig. Anderen liepen vlug naar de jongelui en verzekerden hen, dat "zij geheel aan hun kant stonden."

Als men dergelijke dingen hoort, dan vraagt men zich wel af of wij niet te "traag van hart" zijn. Afgaande op de berichten, die wij van hier en daar horen, schijnt het vuur voor "Evangelism Thrust", de grote evangelisatie-campagne voor 1973 die de "Reformed Churches" willen ondernemen, nog niet best te branden. Maar als men daartegenover stelt wat in Saskatoon en Toronto gebeurt, dan komt onwillekeurig de vraag op of wij wel genoeg bidden voor de drang van de Heilige Geest in ons om de rijkdom van Jezus Christus niet te houden binnen de vier muren van onze kerkgebouwen, maar om er mee te werken. Heeft niet de Heiland zelf in de gelijkenis gezegd, dat de dienstknechten de mensen d w i n g e n moesten om in te gaan? Het lijkt er echter op, dat vele dienstknechten eerst zelf gedwongen moeten worden, voordat zij anderen dwingen kunnen.

D.F.

Beelden van en uit Nederland

(Vervolg van blz. 6)

kunt beter door een knap journalist worden afgedroogd dan door een pummel — aldus de minister.

De heer Engels had tot nu toe geen beste pers. Waarschijnlijk krijgt hij nu wel een schouderklopje.

Niet minder verrassend was de mededeling van prof. Jelle Zijlstra in Bazel gedaan, dat er inderdaad tekenen zijn van een opleving in de economie.

De meestal sombere president van de Nederlandse Bank zei, dat hij over de economische ontwikkeling in de meeste landen minder pessimistisch was dan een jaar geleden.

In verscheidene landen maakt de Overheid zich nu al zorgen dat het herstel van de conjunctuur zo snel verlopen zal, dat de economie weer in een toestand van oververhitting terecht zal komen. Hij sprak op de jaarvergadering van de Bank voor Internationale Betalingen, waarvan hij voorzitter is en waarbij dertig vooraanstaande landen in de wereld zijn aangesloten. Wel liet hij ook een waarschuwing horen.

De stijging van de prijzen en de lonen in alle geïndustrialiseerde landen houdt aan en bedreigt de economie. Inflatiebestrijding moet dus aller doel blijven. Het is goed, dat hierop de volle nadruk valt. Immers, men zal zeker de neiging hebben om de gunstige voorspelling op het tapijt te brengen bij verdere besprekingen inzake matiging van lonen en prijzen.

In Nederland is er nog geen enkel hoopvol teken, dat op een vermindering van de inflatie wijst.

Ook de Overheid als werkgeefster (en wel de allergrootste) doet niet veel om het peil omlaag te drukken.

"De Strijdkreet" van het Leger des Heils heeft een English corner, geen wonder met het Internationaal hoofdkwartier in Queen Victoria Street, London E.C., en daarin wordt Havelock Ellis geciteerd: "What we call Progress is the exchange of one nuisance for another nuisance." Me dunkt, een beetje te zwartgallig. Maar moeilijk blijft het een harmonische samenleving tot stand te brengen, waarin een ieder op eigen wijze een brokstuk levensruimte heeft. Individu en gemeenschap lijden beide onder de misslagen, die telkens gemaakt worden.

Van het liefdegebod komt, ook onder Christenen, niet veel terecht. En toch blijft de belofte voor dit en het toekomende leven. Die belofte geeft zekerheid en troost.

Mijn verhaal is toch weer aangeland bij de politiek, de pers en de productie. Het leven gaat in al zijn schakeringen voort. Van dag tot dag. Kan ik het helpen dat het geen smeuig stukje werd?

Cn.

Aankondiging van een nieuwe genezende stof: Slinkt Aambeien

Exclusieve genezende stof heeft bewezen dat het ammbeien slinkt en beschadigd weefsel heeft.

Een vermaard onderzoekinstituut heeft een unieke genezende stof ontdekt met de eigenschap om aambeien pijnloos te doen slinken.

Het verlicht het jeuken en ongemak in minuten en versnelt het genezen van het beschadigde en ontstoken weefsel.

In geval op geval, terwijl het zachtjes de pijn verlicht, vond feitelijk vermindering (slinking) plaats.

Het meest belangrijke van alles — de resultaten waren zo grondig dat deze verbetering over een periode van vele maanden bleef gehandhaafd.

Dit werd bereikt met een nieuwe genezende stof (Bio-Dyne) dat snel beschadigde cellen helpt genezen en de groei van nieuw weefsel bevordert.

Thans wordt Bio-Dyne aangeboden in zalf en zetpil vorm genaamd Preparation H. Vraag er naar bij alle apotheken. Voldoening of U krijgt Uw geld terug.

(Adv.)

KOOPT BIJ DE
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Het Christelijke Leven

(19)

De Tweede Stap: Het moet voor U vaststaan...

We komen nu toe aan een onderwerp waaromtrent soms verwarring heerst in de gedachten van Gods kinderen. Het gaat over wat er volgt op dit "weten". Laten we allereerst letten op de bewoordingen van Rom. 6:6, "Dit wetende, dat onze oude mens met Hem gekruisigd is." De tijdsvorm van het werkwoord is hier van het allergrootste belang, want de voltooide tijd (gekruisigd is) plaatst deze gebeurtenis helemaal terug naar het verleden. De kruisiging heeft plaats gehad en kan nooit meer ongedaan gemaakt worden. Onze oude mens kan nooit of te nimmer meer van het kruis afgenomen worden. En dat is wat we moeten **weten**.

En dan, als we dat wéten, wat volgt daar dan op? Lees nogeens ons schriftgedeelte, vers 11: "Alzo ook gijlieden, houdt het daarvoor dat gij wel der zonde dood zijt..." (Staten-vertaling). Andere vertaling: "Zo moet het ook voor u vaststaan dat gij dood zijt voor de zonde." Dit is het logische vervolg op vers 6. Achter elkander gelezen: "Wetende dat onze oude mens medegekruisigd is... **reken ermee** dat gijzelf dood zijt". Dat is de juiste volgorde. Als we eenmaal weten dat onze oude mens met Christus gekruisigd is, dan staat dat voortaan voor ons vast.

Wanneer het gaat over onze eenheid met Christus, dan wordt helaas te vaak de nadruk geplaatst op vers 11, alsof dat het uitgangspunt was (onszelf voor dood houden), terwijl de nadruk werkelijk moet liggen op vers 6: (**weten** dat we met Christus gekruisigd zijn). Gods Woord zegt ons duidelijk dat het "weten" aan het "ervoor houden" moet voorafgaan: "Dit wetende... houdt het daarvoor." Deze volgorde is zeer belangrijk. Het staat pas voor ons vast nádat God het ons door Zijn Woord heeft geopenbaard. Eerder hebben we geen vaste grond voor ons geloof. Pas wanneer we weten, dan gaan we het er spontaan ook "voor houden."

Er zijn steeds weer mensen die menen dat het voor hen vast kan staan dat ze dood zijn voor de zonde zonder dat ze het werkelijk weten. He Heilige Geest heeft hun dat feit nog niet geopenbaard, maar toch trachten ze "het er maar voor te houden". Hierdoor ontstaan al spoedig allerlei moeilijkheden. Wanneer verzoeking komt beginnen ze uit alle macht te zeggen: "Ik ben dood! Ik ben dood! Ja, ik ben dood hoor, voor de zonde!" Maar ze hebben dat nauwelijks gezegd of ze worden alweer ongeduldig of boos. En dan zeggen ze: "Het helpt niets. Aan Romeinen 6:11 heb ik ook niets!" Natuurlijk niet!! Vers 11 helpt ook niet zonder vers 6! Dus het komt hierop neer dat, tenzij we **zeker weten** dat we met Christus gestorven zijn, hoe meer we onszelf trachten wijs te maken dat het "voor ons vaststaat", des te heviger zal de strijd worden, en eindigen in een volkomen nederlaag.

Tot jaren na mijn bekering had ik nooit iets anders gehoord dan dat ik het "ervoor houden" moest dat ik dood was voor de zonde. Dat deed ik dus uit alle macht, van 1920 tot 1927, doch de uitkomst was juist het tegenovergestelde. Hoe kwam dat? Ik kon helemaal niet geloven dat ik 'dood' was, en ik kon die dood ook niet bewerkstelligen. Wanneer ik maar iemand om raad vroeg werd ik altijd weer verwezen naar Rom. 6:11, doch hoe vaker ik dat vers las, en hoe meer ik trachtte "het ervoor te houden", hoe minder het er in werkelijkheid op begon te lijken. Het werd een kwelling voor me, en ik zei tegen de Here: "Zolang dit mij niet duidelijk is, doe ik niets meer in Uw dienst. Ik ga nergens meer spreken en ik leg geen bezoeken meer af. Eerst moet

(Vervolg op blz. 8)

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'BIJ THEOLOGISCHE FACULTEIT ZIT DE DOOD IN DE POT'

Gekleed in pyjama en met een bord op de rug met de tekst 'De kerk slaapt' heeft theologie-student Bram Krol vorige week zijn doktoraalexamen theologie afgelegd. Het afscheid van zijn studie vormde tevens het begin van een predikantschap, want in een preek van '100 woorden van verdriet ten afscheid' fulmineert hij tegen de heilloze weg die de theologische fakulteit van de Vrije Universiteit is opgegaan.

In zijn 'preek' schrijft Bram Krol:

'Een hoofd vol kennis, een hand vol vrienden, een mond vol anekdotes, dat is het batig saldo van mijn studie. Maar mijn hart is koud gebleven en mijn geloof verflauwd! En was ik maar de enige! Als ik dat bedenk, is deze eksamendag geen feestdag. Immers het beste dat de studie moest opleveren heeft ze niet gegeven; erger nog, de theologische fakulteit van de VU, eens een bolwerk voor de waarheid, is zonder slag of stoot bezig te vallen voor de aanval van de vrijzinnigheid. Jullie die hier doceren of studeren dragen een grote schuld, en je roept Gods oordeel over de kerk op! Voor mij wacht nu de praktijk van de prediking van het evangelie. Jarenlang heb ik gepopeld van verlangen naar de dag van na mijn eksamen. Vraag me alleen niet wat de praktijk inhoudt, tijdens de studie wordt dat niet geleerd. Dwaze, dwaze VU, blijf maar slapen en dromen, redeneren en theologiseren ... tot je ooit tot de ontdekking zult komen dat al je mooie praatjes slechts ijdelheid en vuilnis zijn. Dan zal God je vijand zijn geworden, omdat je Hem verloochend hebt, omdat je je studenten en de kerk stenen voor brood gegeven hebt!

Alsof God noch gebod bestonden leefden we soms, alsof God niet gesproken had in Zijn Woord. Branieschopperij, hebzucht en ongeloof waren onze kameraden. We liepen ons dood voor demokratisering, geneerden ons dood voor piëteit, piekerden ons dood over allerlei kolder, maar in dat alles vergaten we Jezus! Soms hadden we een weekend waar we allemaal welkom waren, behalve God, waar niet gebeden maar wel gezopen werd, en waar het toppunt van sukses was de vergadering van half-dronken docenten en studenten rond de fles. Straks gaan jullie de kerk dienen, en aan je levensvoorbeeld moet je aan anderen de echtheid van het geloof in de Heer laten zien! Soms waagde iemand het aan de bijbel vast te houden, tegen de partikuliere mening van bepaalde professoren in. Zo iemand liep dan wel het gevaar voor godslasteraar te worden uitgemaakt — iets wat een vriend en mij is overkomen. Je zult denken dat na zulke zware beschuldigingen alle hoge omes van de fakulteit in het geweer zouden komen, maar nee! Eens te meer moest ik daaraan de konklusie verbinden dat godslasteraars welkom zijn aan de VU.

Wat moet ik nog meer te berde brengen? Waar gelovigen bij elkaar zijn zou je lied, gebed, bemoediging en planning voor kerkewerk verwachten; en als die gelovigen jong zijn en talentvol, dan verwacht je honderd nieuwe initiatieven in christelijk jeugdwerk, zending en evangelisatie; en als die gelovigen zich voorbereiden op een taak in de verkondiging, dan verwacht je al verkondiging ... maar dat alles ontbrak vrijwel geheel (een paar Ichthussianen daargelaten), en daaraan zie je de voosheid van wat hier gebeurt. Hier zit de dood in de pot!

Wie vast blijft houden aan de orthodoxe opvattingen denkt onzindelijk, vindt de ene professor; en de andere vindt dat hij in de ethiek van het dagelijkse leven weinig kan beginnen met de bijbel, een veel te onderwets boek uit een boerenmaatschappij. Sommige verhalen uit de bijbel zijn ronduit gelogen, konkludeert weer een ander, maar desondanks zit er een goede boodschap in. En dan al die primitieve voorstellingen, die het ongeloof al eeuwen lang achterhaald heeft, zoals demonen. Daar trappen alleen de onderontwikkelde volken nog in! In plaats van gebedsgenezing hebben we nu ziekenhuizen. Voor zover grote groepen aan deze fakulteit ergens warm voor lopen, is dat voor een bepaald politiek advies, dat op etische gronden erg aanvechtbaar is (ik bedoel de chaotische doelstellingen van 'links' op gebied van drugs en abortus). Evangelisatie is onnodig, vergeefse moeite, wist weer een andere docent zonder ervaring op dat gebied. O ja, dan zijn er nog een aantal docenten zonder ekstreme ideeën. Zij zijn de beschermengelen van de anderen en daarom medeverantwoordelijk.

Dit was dan een proeve uit het menu wat ik genuttigd heb gedurende mijn studie. Ik lust het niet meer. Een troost: Jezus redt zelfs theologen. Laten we meer dan voorheen genieten van het Levende Brood en het Levende Water!'

Garlic is goed voor U

Garlic is een natuurlijk antiseptisch geneesmiddel hetwelk de bloedsomloop vrijhoudt van onzuiverheden en voorkomt of vernietigt ontbindings-bacillen.

Adams Garlic Pearles bevat de essentiële Garlic olie, die voor vele jaren medisch is gebruikt. Gedurende eeuwen hebben miljoenen mensen Garlic gebruikt als een gezondheids-middel, vertrouwend in de genezende en versterkende werking. Help uzelf sterk en gezond te voelen. Koop een pakje Adams Garlic Pearles vandaag bij uw drogist. Het kan u beter doen voelen, gezonder en met minder verkoudheden. Zij zijn reuk- en smaakloos in capsule vorm.

Het Christelijke Leven

(Vervolg vanblz. 7)

ik op dit punt tot volkomen klaarheid komen." Maandenlang heb ik naar het antwoord gezocht. Soms vastte ik. Maar er gebeurde niets.

Toen, op zekere morgen — een morgen die ik niet licht zal vergeten! — terwijl ik aan mijn schrijftafel in de Bijbel zat te lezen, bad ik deze woorden: "Here, open mijn ogen!" De verhoring kwam als in een flits. Ik zag mijzelf als één met Christus. Ik zag mijzelf in Hem, en dat Zijn dood daarom ook mijn dood was. Ik zag dat mijn dood in het verleden lag en niet in de toekomst, en dat mijn dood even werkelijk was als de Zijne, omdat ik in Hem was toen Hij stierf. Het hele vraagstuk werd voor mij opgelost. Het licht was doorgebroken. Deze ontdekking overstelpte mij zodanig dat ik van mijn stoel opsprong en het uitschreeuwde: "Prijs de Here! Ik ben dood!" Ik holde naar beneden en kwam een van de broeders tegen die in de keuken aan 't helpen was. Ik klampte hem aan en zei: "Broeder, weet je al dat ik gestorven ben?" Ik moet toegeven dat hij vreemd opkeek. "Wat bedoel je?" vroeg hij. "Wel," zei ik, "weet je niet dat Christus gestorven is en dat ik met Hem gestorven ben? Weet je niet, dat mijn dood even vaststaat als de Zijne?" O, het was nu zo glashelder voor mij geworden. Ik had dat grote nieuws van mijn ontdekking wel in de straten van Sjanghai willen uitbazuinen. Vanaf die dag heb ik geen ogenblik meer getwijfeld aan de waarheid van de woorden: "Ik ben met Christus gekruisigd."

Hiermee wil ik niet zeggen dat dit dan niet in praktijk gebracht moet worden in ons dagelijks leven. Onze dood met Christus is wel degelijk van praktische toepassing in ons Christelijk leven, en dat zullen we zo aanstonds zien. Maar de grondslag hiervoor hebben we het allereerst in het oog te houden, en die is: "Ik **ben** gekruisigd; in Christus is dat een voldongen feit.

Hoe komt dat feit nu voor ons "vast te staan"? Hoe kunnen we het "ervoor houden". Hoe kunnen we "ermee rekenen"? Wat is het geheim ervan? Dat is in één woord gezegd: openbaring! God zelf moet het ons laten zien (Matth. 16:17; Eph. 1:17, 18) Onze ogen moeten geopend worden voor het feit dat wat één zijn met Christus, en dat betekent héél wat meer dan dit feit alleen te aanvaarden als een leerstuk. Zulk een openbaring is niet vaag en onzeker. Herinneren we ons niet bijna allen de dag waarop het ons duidelijk werd dat Christus voor ons gestorven is? Zó duidelijk moeten wij nu ook weten wanneer wij ons bewust zijn geworden dat wij **met Christus** gestorven zijn. Dit mag geen vaag idee voor ons blijven; wij moeten het heel zeker weten, want alleen op deze grondslag kunnen wij verder bouwen.

Het is niet zó dat, als ik "het er maar voor houd" dat ik dood ben, ik dáárom alleen werkelijk dood ben voor de zonde! Neen, het is juist andersom: ik **ben** dood — ik wéét wat God in Christus met mij gedaan heeft — en daarom mag ik het ervoor houden, staat het voor mij vast, reken ik ermee dat ik werkelijk dood ben.

Dit is de juiste "reken-methode".

Ik tracht niet de dood van mijn oude Adam te bewerkstelligen. Ik behoef er alleen maar mee te rekenen * dat hij allang dood is.

B. Boulogne.

* In het Grieks wordt voor de uitdrukking in de Statenvertaling "houd het daarvoor" een term uit de boekhouding gebruikt. Zie volgend artikel over dit onderwerp.

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Geref. Synode regelt samenwerking met Herv. kerk

De synode van de Nederlandse Hervormde Kerk heeft haar kerkorde thans zodanig gewijzigd, dat vooraan ook gereformeerde predikanten kunnen voorgaan in hervormde kerkdiensten. De gereformeerde synode heeft hiervan met erkentelijkheid kennis genomen en zij besloot het omgekeerde ook mogelijk te maken, namelijk dat hervormde predikanten voorgaan in gereformeerde diensten. De kerkeraad moet dan wel van tevoren nagaan of de betrokken predikant instemt met de belijdenis der gereformeerde kerken en men moet er ook mededeling van doen aan de classis.

Ook mag een gereformeerd predikant slechts dan in een hervormde dienst voorgaan, wanneer zijn eigen kerkeraad dit goed vindt. Wil hij in een andere gemeente in een hervormde kerk preken, dan moet de gereformeerde kerkeraad van die gemeente er toestemming voor geven. Hierbij moet steeds ook rekening worden gehouden met wat door de gereformeerde synode is besloten inzake gemeenschappelijke kerkdiensten.

Wil een gereformeerde kerkeraad b.v. in gevallen van verregaande plaatselijke samenwerking met de hervormde gemeente, een hervormd predikant beroepen, dan kan ook dat mits de kerkeraad daarbij de bepalingen bij artikel 7 van de kerkorde in acht neemt. Verder mogen gereformeerde predikanten pastorale hulp verlenen in hervormde gemeenten: ook daarbij geldt weer dat de kerkeraad en de classis dit moeten goed vinden.

Intussen betreurde de synode het wel, dat overeenkomsten als deze alleen maar tot stand kwamen met de hervormde kerk. Men zou graag zien, dat soortgelijke akkoorden tot stand kwamen met andere reformatorische kerken, die met de gereformeerde kerken één zijn in geloof en belijdenis.

Op de synodetafel in Lunteren lag ook een uitvoerig interim-rapport van hervormd-gereformeerde werkgroep "Samen op Weg". Het werd besproken in het bijzijn van afgevaardigden van de Nederlandse Hervormde Kerk. Resultaat was, dat ook de gereformeerde synode zich uitsprak voor een gezamenlijk vergadering met de synode van de Nederlandse Hervormde Kerk. De hervormde synode deed dit al eerder. In die gezamenlijke vergadering wil men ingaan op de knelpunten in de verhouding tussen de beide kerken zoals die naar voren zijn gekomen in het overleg van de werkgroep Samen op Weg.

Verder accepteerde de gereformeerde synode de uitnodiging van de hervormde synode om in gezamenlijk overleg te komen tot een geschrift over het belijden van Christus in deze tijd. Ook verzocht de synode de werkgroep een "overeenstemming in belijden" op te stellen als grondslag voor verdere uitbouw van de eenheid, als aanzet voor een een eventuele belijdenis van morgen en als handreiking aan de plaatselijke kerken met het oog op de consensus, die de synode verlangt bij plaatselijke samenwerking.

MEDEDELING VAN HET ALGEMEEN BUREAU VAN DE GEREF. KERKEN IN NEDERLAND

Hierbij delen wij u mede dat het Algemeen Bureau van de Gereformeerde Kerken in Nederland op 21 juni a.s. gaat verhuizen van Wilhelminapark 2 naar

Koningslaan 11, Utrecht.
Het telefoonnummer blijft:
030-510441.

In het nieuwe pand wordt ook het bureau van de Informatiedienst van de gereformeerde kerken gevestigd, alsmede de redactie en administratie van het maandblad van de gereformeerde kerken "Kerkinformatie".

Wij verzoeken u vriendelijk van bovenstaande adreswijziging mededeling te willen doen in uw blad; dit vooral in verband met de correspondentie die het Algemeen Bureau ontvangt van de kerken in Canada over uit Nederland komende en naar Nederland vertrekkende leden, en voor het verzenden van attestaties e.d.

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Zo u ziet, het eindbedrag is steeds weer de moeite waard.

De board en staff van onze London District Chr. S.S. zijn onze committee dankbaar voor alles wat gedaan is in de achter liggende jaren, en het zou niet denkbaar zijn als we onze leden niet achter ons hadden.

We danken dan ook weer allen die meegewerkt hebben dit bedrag bijeen te krijgen.

Namens de
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WIJ LAZEN VOOR U

NAAR HUN AARD

Een vertaling in het Nederlands van een bekend boekje in het Engels "After its Kind", geschreven door Byron C. Nelson. De uitgever in Nederland is Buijten & Schipperheijn. Voor de vertaling is de vijftiende druk (1964) gebruikt en een kort aanhangsel is geschreven door de heer A. Janse (in Nederland geen onbekende naam!). De Engelse uitgave beleefde de 19e druk in 1971.

Dit is een boekje over Evolutie. Dit is blijkbaar een onderwerp dat niet spoedig uitgeput raakt. Voor hen die de Nederlandse taal machtig zijn is het een zeer aanbevelenswaardig boekje. Een zekere elementaire kennis van wat plantkunde en dierkunde is verondersteld. . . . "en God zeide: Dat de aarde voortbrenge levende wezens naar hun aard". **Dit thema wordt** uitvoerig uitgewerkt.

Evolutie beweert en gelooft dat de soorten uit elkaar zijn ontstaan en nog verder kunnen ontwikkelen.

De schrijver toont duidelijk aan dat de gewone regels of wetten van overerving ten enen male in strijd zijn met de evolutieleer. De bijbel leert dat natuurlijke soorten werden geschapen. En binnen die soorten zijn vele varieteiten mogelijk. Het feit dat de wetenschap de levende wezens in soorten heeft verdeeld voor gemakkelijker herkennen en classificeren meent nog niet dat dit dezelfde natuurlijke soorten zijn die werden geschapen.

De moderne evolutieleer moet de toevlucht nemen tot spontane generatie. Deze spontane generatie echter werd afdoende onmogelijk bewezen onder de tegenwoordige natuurwetten door onderzoekers als Pasteur.

De zogenaamde bewijzen van de evolutionisten worden gedegen wetenschappelijk weerlegd, o.a. het bewijs van de vergelijkende anatomie ,het bewijs door studie van bloedgroepen, het bewijs van de vergelijkende embryologie, van "functieloze" organen, het bewijs uit de geologie en de fossielen.

Enerzijds ontkennen de evolutionisten "wonderen", maar aan de andere kant worden de meest ongelooflijke wonderlijke "ontwikkelingen" als natuurlijke konsekwenties aangeprezen, bijv. het ontstaan van vleugels, van spinklieren, van verschillende geslachtsorganen, enz. Het onwetenschappelijke gemarchandeer met zogenaamde tussenvormen tussen mens en dier wordt aan de kaak gesteld.

Al met al een boekje dat lezenswaardig is voor hen die zich in dit veld van eenvoudige bewijzen tegen evolutie verder willen orienteren. De evolutie-religie verspreidt zich als een pest over de gehele wereld, in vele gevallen min of meer klakkeloos aanvaard of althans geduld. Het wordt hoe langer hoe meer duidelijk dat het geloof in spontane evolutie een grote vijand is van het christelijk geloof. Het is een kwestie van "alles of niets". Evolutiegeloof en het bijbels christelijk geloof zijn als vuur en water.

J. W. Bakker.

WANNEER ZAL 'T ZIJN?

Als U binnenkort gaat trouwen of wanneer U spoedig een jubileum mag vieren, in beide gevallen zal het voor Uw vele vrienden en bekenden een aangename verrassing zijn, een annonce ervan in hun eigen krant, Calvinist-Contact te lezen.

Christian Music Band De Bazuin

This famous band from Holland will make a tour through the Toronto/Hamilton area from June 29th through July 7th, 1972. On July 2 there will be a civic reception and dinner in the Holiday Inn, King St. E., Hamilton. Further announcements will be published in the Data Centre.

Be sure to attend. Don't miss the opportunity to hear this excellent band.

A Destoyer of Russia's Underground Churches escapes Russia to find God

Synopsis of life story of the Russian Seaman, Sergei Kourdakov

Born: 1951 in Novosibirsk, the largest city in Siberia, 1,700 miles East of Moscow.

His father was a Russian Army Major killed when Khrushchev came to power.

His mother died shortly after. The father was an avid Stalinist and was eliminated because of his activities on behalf of the Stalin regime. The Kourdakov Grandfather was a White Russian who fought against The Red Army. He was deported to Siberia where he died in a slave camp.

Sergei was placed in a Soviet orphanage. He describes his life in this institution:

"The life in the Children's home was very difficult. There was a lot of ideology. One got his milk along with constant teaching. We were subjected to a very strong discipline and had to obey the school master. Often there was not enough to eat, especially in 1963 and 1964 during a large famine in the Soviet Union. I remember how two girls and one boy died from starvation. One girl committed suicide by throwing herself into the water. Our hands were swollen, we suffered scurvy, it was very difficult."

In spite of this life, Sergie was a committed Marxist by age 16. Sergei finished high school and entered a Navy school. He was able to qualify for this school because of good grades and an excellent record as a young communist. He made constant advances and by the age of 17 was the Secretary of the district Komsomol, the young communist league. He had under him some 1,200 young communists, a strong testimony to how well he was doing in his communist life.

It was at this time that Sergei was recruited as the leader of a gang he describes as: "Young hooligans dedicated to the destruction of religion and faith." These gangs are put together according to Sergei, to make it appear as though it is a "people's movement" against the Church. Sergei tells of his duties: "We usually went first to the police station. There we received our clubs, the address of the secret Church meeting, and plenty of vodka. We were all young fellows and the vodka went to our heads very fast. After a lecture by the police we would go to the place of the meeting. We burst in on the meeting and shouted at the people gathered there: 'what are you doing?' 'We are gathered to 'pray'. 'Pray to whom, to god, but there is no god.' We then snatched out of their hands the Bibles, New Testaments, song books, and any other literature. If they said anything, we would beat them with our clubs. It was a horrible time for them, this I know now."

Sergie says that he led between 150 and 200 such raids before he had a remarkable encounter with God. It all started when he saw a young girl at a meeting. She was Natasha Shdanova, an 18 year old typesetter. Natasha was brutally treated in this first encounter, but less than a week later Sergei and his gang found her again worshipping God in a secret Church meeting. This time they stripped off her skirt and beat her severely, bragging: "she will not be able to sit down for a month." But Sergei had not reckoned with Natasha's faith. They again found her at a meeting, but this time they only let her go. Sergei was very much affected by her faith and began to ponder this vital question.

His final "raid" on the secret Church meetings caused him to "weep for the first time." They had broken into the meeting held in a steam bath house and found only a few old women and one old man. Sergei angered by the Christian's response which was passive, raised his club to strike one woman. He paused to hear what she was praying and heard her say: "direct this young man to yourself, Father. Help him to find the true way." She was not praying for herself, but for Sergei. This made him even more angry, and he started to strike her. He said of this moment: "I felt as if somebody grasped my hand, I looked back, nobody was there, no one was even close. I was beyond myself. I began to cry, I who had never cried in all those terrible years in the children's home. I fled from the place. It took me hours to get a hold of myself and when I did, I went to the police and turned in my club and refused to work for them any more."

His communist mentors did not look kindly upon this lapse, but attributed it to his youth and after a reprimand assigned him to sea duty. But for Sergei communism never again had the important answers of life and he was determined to find the truth about God. Several escape plans were aborted, but always Sergei sought to escape from Russia. As the radio operator on the ship he was in an unusual position to monitor events in the free world. The Voice of America, Far East Broadcasting Company and other radio programs in Russian and Ukranian attracted his attention and he found strength and resolved to carry out his escape plans. He said of these voices in the free world: "These are most valuable to people living under communism for these are the only voices of freedom and truth they can hear." "The constant propaganda of the Soviet Government does not satisfy people for they have too long seen the difference between promise and performance."

Sergei made his "swim for freedom" on September 1, 1971 when his ship was off the coast of Canada near Queen Charlotte Island. Sergei describes the escape: "at 9:45 p.m. I jumped into the water. The waves were huge, the rain coming down in torrents. In just a few moments time I almost drowned because of my heavy boots. I got them off finally, and cut my clothing away and began to swim. I lost my sense of direction and in a couple of hours found myself back near the ship. I thought that I heard voices crying "man overboard", but it was only the wind. I was in the ocean for eight hours, and near the seventh hour I felt myself going down, the shudder of death on my back. I CALLED UPON GOD. I did not think to call on Marx or Engles for help, though I was brought up in such a spirit. I addressed God. I said, God save my soul, I did not ask to be saved from the water. I asked him, "Lord save me, a sinner, my body may go to the bottom, but my soul, let it not go into hell, I had enough hell on this earth, please let my soul go into paradise, let it have some happiness there." God heard my prayer, I believed in Him and he heard me! I immediately found new strength and was able to swim to shore."

Sergei's ordeal did not end there. He was at the bottom of a steep cliff. It took him three hours to climb to the top. He was shrouded by fog which according to Sergei is all that saved him from capture by his shipmates. At the top of the hill the fog parted momentarily and he spotted a village. To weak to make the climb down the hill, Sergei let himself go. Head over heels through the brush and over the rocks he went. He says: "I could not stop myself, I was wounded all over, the flesh just hanging from me in spots. I fell headlong into the sea again, an outlet of the bay. You can imagine how the salt water felt in these open wounds. It was like being on a frying pan."

Sergei needed two hours to swim the 300 meters across the inlet. When he reached shore he passed out. Discovered later by a passerby he was saved from sure death as it was low tide. Sergei was unconscious for fourteen hours. The person who found him said this was the first time she had come this way in her daily routine. Sergei says that all of these miracles were a great evidence to him that God indeed loved him inspite of all that he did against Christians in Russia.

Since that time Sergei has found out exactly what it means to be a Christian, has been baptized and now to tell others of his experience and his new found faith. His is a story that is bigger than life, a true story of God's grace and power in one, who like the apostle Paul, persecuted the Church.

De Bazuin from Oud-Beijerland

The Christian Music Band (De Bazuin) began in 1929 with twelve members and borrowed instruments. It wasn't until 1936 that they played their own instruments and, with these new instruments, they moved from fourth to third to second to first place. For three consecutive years, 1955, 1956, and 1957, under the leadership of Conductor A. van der Linden, the Band received a Silver Cup from the Hoeksche waard — Music Festival. The climax came in 1969, celebrating their 40th Anniversary, with the present Conductor, Mr. A. de Bruyn, the Band achieved the highest possible standing in the Class Brass Band. Then in 1970, the old instruments were replaced at a cost of 50,000 guilders or approximately $14,000. The Band plays different types of music such as old Netherland's folk songs, marches, hymns, negro spirituals and modern dance music.

They will arrive for a 9-day stay in Hamilton, Ont. on June 29th, at about 6 P.M. A reception for the band and their hosts will be held at the Knights of Columbus hall in the evening.

The band, majorettes, executives, of the band, totalling 107, will be touring and playing concerts in and around Hamilton, Toronto, Burlington, and possibly in Niagara Falls and St. Catharines. A full itinerary is being planned and will be made public as soon as confirmations are received. A full civic reception and dinner will be held at the Holiday Inn, Hamilton, on July 2nd.

Those who are willing to accommodate members of the Band are requested to contact Mrs. S. De Groot, 389-1847 (Hamilton).

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THE WORLD AROUND US

Albania

The face to face meetings of the leaders of the three most powerful countries offer hope that tension in the world will lessen in the next few years, but these meetings have also thrown a number of small countries into confusion. The recent aritcles about Australia in Calvinist-Contact showed how Nixon's visit to Peking, and the troop withdrawal from Vietnam have forced Australia to search for a new foreign policy. In the communist world the case is similar for Albania.

For more than a decade Albania has been a close ally of Peking and a strong antagonist of Moscow (while, of course, also denouncing the West in no uncertain terms). Soviet-Albanian ties were quite cordial until 1955. Khrushchev visited Yugoslavia that year to try to bring about a reconcilation with Tito and this angered the Albanians because they were (and still are) politically and ideologically arch rivals of Yugoslavia. The split between Moscow and Tirana (Albania's capital) widened and by 1960 Moscow was calling the Albanians "dogmatists", "secterians", and "narrow nationalists". The Kremlin delayed and drastically curtailed Soviet shipments of grain in the summer of 1960 in spite of the threat of famine in Albania. The following spring and summer all Russian technical specialists were withdrawn, all economic credits were stopped, and the scholarships for the almost 12,000 Albanians studying in the Soviet Union were terminated. In October, 1961 Khrushchev publicly read Albania out of the world communist movement and in December of that year state relations between Moscow and Tirana were severed.

Albania, with an area half the size of Nova Scotia and a population of about 2 million has been ruled since 1944 by Enver Hoxha. Now in his eighties, he is a conservative who claims to be a real follower of Marx and Lenin but who is really much more a follower of Stalin. Hoxha only believes in the "hard line" politics, as Stalin used to apply them, and has denounced the peaceful coexistence policy of the Kremlin leaders in no uncertain terms on many occasions. In the early sixties China and Albania were very close in their ideological and political outlooks and it is therefore logical that they would work together.

Already in February, 1961 Peking agreed to furnish $123 million to help finance Albanian Third Five-Year Plan. Chinese experts replaced the Russian ones to supervise construction of power projects, development of oil and mining industries, expand the Durres harbour facilities, etc. In January 1964 and again in March 1965 Premier Chou En-lai paid state visits to Albania "to provide concrete evidence of the close ties existing between Peking and Tirana." In 1965 China provided another loan of $214 million to help finance the Fourth Five-Year Plan for 1966-1970. No one really knows how many Chinese "experts" are now in Albania, but estimates run as high as 10,000; it is also known that China has shipped large amounts of military supplies and arms to Albania.

The Soviet invasion of Czechoslovakia in 1968 gave a lot of ammunition to Hoxha and the men surrounding him. The Soviet Union were severely denounced and the Albanian press urged the Czechoslovakia people to trust to arms as the only means of regaining their freedom from the Soviet invaders and of restoring true socialism in their country. Hoxha does not mince words when he talks about the Soviet Union. In his speech to the Sixth Congress of the Albanian Party of Labour (November 2, 1971) he stated: "The latest form of Soviet revisionist imperialism is . . . just as dangerous, crafty, and aggressive as American imperialism . . . Today we are witnessing the transformation of the revisionist Soviet Union into a chauvinistic and neocolonialist state. The Soviet revisionists' foreign policy is none other than the Great Russian policy of the old tsars."

This is rather strong language for an old leader of a small, poor country, but Hoxha was secure in the knowledge that China fully supported him. But China has its own priorities, and like the United States, does not always warn its small friends of the next steps that are contemplated. China seems to be working for a limited detente with the Soviet Union, Eastern Europe, and the West. These Chinese initiatives mark a significant departure from Peking's long-time international posture and run counter to Tirana's own persistent stance vis-à-vis revisionists within the communist world and the imperialists without.

Albania has not commented on the progress of the talks on the border dispute between the Soviet Union and China which have been in progress since 1969. Tirana likewise remained silent when a new Sino-Soviet trade agreement was signed in November 1970. When China resumed diplomatic relations with East European countries, nothing was said in the Albanian press. The visit of the U.S. ping-pong team to Peking was noted, as was Chou En-lai's invitation to President Nixon to visit China, but no comment was given in the national press.

Peking's diplomatic activities since 1969 in relation to Moscow and Washington are, at the very least, an embarrassment to the Albanian leadership, inasmuch as they suggest that the Chinese leaders are willing to achieve a measure of accommodation with the two super powers and to embrace, to a certain degree, the heretical doctrine of peaceful coexistence with the two arch enemies of Marxism-Leninism and revolution. Tirana might not like what Peking is doing, but it can do little more than "grin and bear it". Economically it is primarily an agricultural country, with sheep and goats as the principal livestock. As such it has to depend for its exports on at least one major trading partner and China is the one who fulfills that function right now. Hoxha is too old and has played the Peking line too long to be able to survive, politically, a major change in foreign policy to either the Soviet Union or the West.

Albania's predicament, and to a lesser degree Australia's also, proves that small countries cannot tie themselves too closely to one super power because that only brings embarrasment when the giant changes course in midstream without prior warning.

J. J. Bout

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Lord, I offer you my heart willingly and sincerely.

FROM THE BOOKSHELF

George Eldon Ladd,

A COMMENTARY ON THE REVELATION OF JOHN

(308 pages).
Grand Rapids: Wm. B. Eerdmans Publishing Co.

Without a trace of contradiction it can be safely asserted that the book of Revelation is one of the most intriguing writings of the Bible. Many Christians have been sincerely puzzled by it. In fact, throughout its long history the Christian Church has never been sure precisely how this fascinating Bible book has to function in the life of the people of God. Sometimes elements within the Christian Church have come up with some wild ideas about the end times persumably based, for a greater part at least, on the book of Revelation.

It is little wonder then that with any new book on Revelation which hits the market you secretly ask: I wonder what he is going to make of it. When I approached Ladd's book, such thoughts were also in my mind. Especially so when is indicated on the flap-jacket of the book that Ladd is a pre-millenarian.

It must be said, however, after reading the book that Ladd has written a good solid scholarly work, with a deep reverence for the Scripture as it comes to us. He has certainly no sympathy for the cheap exegesis (or eisegesis) employed, let us say, by Hal Lindsey in **The Late Great Planet Earth** (see excellent analysis of this book by Rev. A. Kuyvenhowen in **The Banner,** March 17, 1972, p. 4).

Although this reviewer has not been left without any questions, it mus. be asserted that Ladd's book bears the mark of careful exegesis. His attempt is to honour the written Word. And when he runs into an exegetical problem which he is not able to solve, he will not cook up some probably interpretation, but will leave the problem there, unsolved perhaps, but recognizing it as a problem. It takes a real scholar to do that.

Moreover, Ladd carefully attempts to recognize the symbolical character of Revelation, and at the same time he fully accounts for the fluidity of apocalyptic language and vision. All of this prevents him from interpreting Revelation in a straight-jacket fashion, and also explains why he does not go off into some wild imaginations.

It can also be appreciated that Ladd has carefully tried to observe one of the main principles involved in the interpretation of Scripture, namely the principle of comparing Scripture with Scripture. The Old Testament prophecies of Daniel and Ezekiel, Jesus' eschatological discourse of Matthew 24ff, and Paul's letters to the Thessalonians — all play important roles via comparisons, ref-ferences, and footnotes.

The method of interpreting Revelation has always been a challenging one. In the Introduction (p. 7-14) Ladd enumerates the various options available, and then states his own case. He writes:

> Therefore, we conclude that the correct method of interpreting the Revelation is a blending of the preterist and the futurist methods. The beast is both Rome and the eschatological Antichrist — and, we might add, any demonic power which the church must face in her entire history. The great tribulation is primarily an eschatological event, but it includes all tribulation which the church may experience at the hands of the world, whether by first-century Rome or by later evil powers. (p. 14)

Throughout the commentary Ladd follows this method quite consistently. This indeed makes the interpretation both appealing and meaningful.

It can be deduced so far that this reviewer has admirable appreciation for the book here reviewed. However, this does not mean that no questions of any kind remain lingering behind. One can hardly expect anything less on a commentary on the Revelation.

Permit me to pose a number of questions.

1. Having admitted that the book of Revelation is highly symbolical, he does not see fit to apply its symbolical character in every situation. For example, of the two witnesses in ch. 11 Ladd writes that

> . . . John conceived of these two witnesses as two actual historical eschatological personages who will be sent to Israel to bring about her conversion. (p. 154)

He suggests that there is possibly a blending here "of the symbolic and the specific." My question: would it not be possible to interpret these two witnesses as simply symbolic and leave it at that?

2. As indicated above, Ladd attempts to combine the preterist and the futurist, the literal and the symbolical interpretations. However noble this attempt may be, at times the reader is not altogether certain whether a given passage is to be taken literally or symbolically. In reading ch. 16, e.g. the author left me in the dark.

3. Furthermore, on page 245 a statement appears which seems to undercut the present reality of the Kingdom of God. Ladd writes:

> So long as Babylon stands, the Kingdom of God cannot be established, for her corrupting influence affects the whole earth. (Commentary on ch. 19:2)

It seems to me, the statement as it stands is way too sweeping, and certainly fails to take into account the biblical idea of the Kingdom of God here and now, cf. Rom. 14:17; Matth. 5:3, etc. But perhaps Ladd is too much of a pre-millenarian.

4. A similar difficulty arises when Ladd asserts on page 248 that the marriage between Christ and the Church is "an eschatological event awaiting the return of Christ." I find this difficult to rhyme with what Paul writes in Eph. 5:23: "For the husband is the head of the wife as Christ is the head of the church . . ."

5. The key difficulty which this reviewer faces is the obvious pre-millennarian view of the author expressed in connection with his comments on ch. 20. Although the author does not believe in a secret rapture or in dispensationalism, he does believe in a literal millennium, and also holds to two different bodily resurrections. The question which crosses my mind is: Why must in a highly symbolical book such as the Revelation the millennium be interpreted literally?

These critical questions are not meant to undermine the positive value that this book definitely has, and therefore I do not hesitate to recommend it to the Reformed reading public, both pastors and "laymen". Let me close with one of the best statements this book in my opinion contains:

> The prophecies of the Revelation were not written to satisfy intellectual curiosity about the future; they were written that the church might be able to live in the will of God by keeping the words of the prophecy. The church of the first century, the church of the last generation, as well as the church of every age finds herself caught up in the struggle between Christ and Anti-Christ. John wrote this prophecy not only to inform the church about the events of the consummation but to admonish her to steadfast and unswerving loyalty to Jesus Christ in the face of demonic pressures and persecution. (p. 290)

Such a statement reveals that one has caught a glimpse of the Gospel according to the Revelation of John.

John Kerssies.

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Quick hurry before he turns!
Caught; too bad for you.

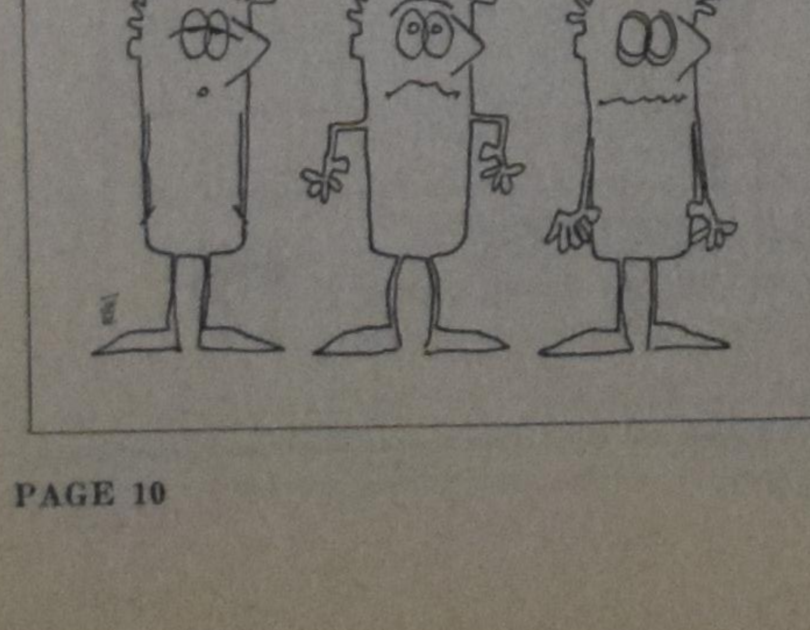
Deb Vande Pol.

HAIKU

HEART-BEATS

Knocking at the wall
Wanting always to be heard,
But soon it will stop.

Bonnie Van Houten.



To Our Daugter

A screech of terror
on scary black
Four flashing cherries
on scary black
accommodating frightening uniforms.

The terryfying black and red
searching in the night,
a running human soul.

— —

I heard,
I saw,
I can't forget
the despair and the
loneliness.

— —

God came to our rescue.

Love, Mom.

Another Day

I gaze through the window
At the dawn of a fresh day.
Boldly it rises before me
Offering its challenge
Of struggles to conquer,
burdens to bear.

This day is not cowardly —
I am asked to be fearless,
Yes, fearless
So my love can conquer the hate;
Courageous
So my hope can devour the despair.

The windows of my soul
Are lifted
to the Lord.
Out-stretched, my feeble arms
Yearn for His strength.
Tenderly
He embraces my thirsting limbs
Satisfying them with the refreshing
Showers of His love and power.

Suddenly the day becomes timid
As with confidence
I accept its challenge.

G. Kloosterman

The column "Young Writers" will not be published during the summer months. We hope to be back again in the month of September, the Lord willing. — Editor.

PASTOR'S PRAYER

As David I was brought to birth in iniquity, and conceived in sin. Led by your Spirit, I must count myself with Paul your servant of old, among the chief of the sinners, and with him I have not, nor will, reach in this life perfection. Yet I am already measured by nothing less than the full stature of Christ.

As Moses excused himself before the burning bush, so I stammered my seditious scepticism about your calling. And as Jeremiah called himself outwitted by you, and duped, so I ask: why did not I receive a rod to change into a serpent? Why could not my hand be withered and healed within my bosom? Do they perhaps quicker and readier believe and accept today?

You only gave me the Word, which people call perspicuous, but which is so often before me as a glass darkly. You move me to shame with my "non liquet" where others seem to see so clearly. Is that perhaps why Isaiah said that you were a God who hides yourself?

Already you told Ezekiel that for those who "listened" to him he was no more than a singer of fine songs with a lovely voice, or a clever harpist, but still today the Word is heard as another fine song, and experienced as a harpist's concert. Could not the mountain quake once more, and fire and smoke be the signs of your mighty power?

Or shall the "jealous dispute" of the first "Last Supper" accompany us through the communion of all ages? The "how long" of the souls under the altar echo in my being: how long O Lord will your coming be delayed?

If these ears of mine may not yet hear the shouting voice of the archangel, if you have decided not within my lifespan to blow your final trumpet-call, then I beg of you, show at least these eyes that Christ is not divided, and may I be able to comprehend with all the saints what is the breadth, and length, and depth, and height of the love of Christ.

If it is withheld from me to see the wolf dwell with the lamb, and the sight of the leopard laying down with the kid shall forever escape me, then Lord keep not from me to see brother sharing the bread with brother, and sisters drinking from the cup of communion.

Keep me from believing that for you who crumbled the walls of Jericho, the crushing of the hardness of the human heart would be too great a miracle.

As in the wilderness of long ago you fed your people with manna, so let your famished children of today be fed with the rich harvest of your Spirit, which is: love, joy, peace, patience, kindness, goodness, fidelity, gentleness, and self-control.

As you heard Elisha's prayer, and opened the eyes of his servant to see the powers of your protection, so take the dimness of my sight away that I may behold the glorious body of Christ.

Through Jesus Christ our Lord, Amen.

(Rev. Carl D. Tuyl)

Let's Play Chess

Editor: Charlie Hess

SOLUTIONS OF THE APRIL PROBLEMS

#484 (Kuner)
1. K-N6, thr. 2. NxPQB5 ch, K-Q4; 3. N-QB7 mate.
1. —, Q-R7; 2. N-KN5. 1. —, Q-B6; 2. N-Q8. 1. —, Q-B8; 2. N-KB8.

#485 (Touw)
a. 1. NxPB3, thr. 2. N-QN5 mate. b. 1. NxPQ6, same threat.
c. 1. NxPN5, thr. 2. N-KB3 or N-K6 mate.

#486 (Palkoska)
1. N-KB8 waiter!
1. —, P-QB3; 2. N-Q7, BxN; 3. K-K2, any; 3. P-N3 mate.
1. —, P-Q4; 2. N-K6 ch, BxN; 3. K-K2 etc.
1. —, P-QB4; 2. N-K2, B-QR3 ch; 3. K-B2, any; 4. P-N3 mate.
1. —, B-QB1 is not a real threat, but a new help to move P at N2.

#487 (Wielgo)
1. QxPK5, thr. 2. R-N5. NOT: 1. QxPQ2? because 1. —, N-Q5 would prevent mate.

DUTCH

484 1. Kb6, dr. 2. Pc4:;, Kd5; 3. Pb7 mat.
1. —, Da2; 2. Pg5 1. —, Dc3; 2. Pd8 and 1. —, Dc1; 2. Pf8.

485 a. 1. Pc3: and 2. Pb5 mat. b. 1. Pd6: 2. Pb5 mat. c. 1. —, Pg5: 2. Pf3 of Pe6 mat.

486 1. Pf8 tempo.
a. 1. —, c6; 2. Pd7, Ld7:; 3. Ke2, onv.; 4. g3 mat.
b. 1. —, d5; 2. Pe6, Le6:; 3. als a.
c. 1. —, c5; 2. Ke2, La6 sch; 3. Kf2, onv.; 4. g3 mat.

487 1. De4:, dr. 2. Tb5 mat.

THE APRIL LADDER

Names	484 3	485 6	486 4	487 2	Sub-total	Previous total	TOTAL
G. C. Lok, Vancouver, B.C.	—	2	—	—	2	85	87
B. Dikland (I), Brockville, Ont.	—	6	3	2	11	71	82
A. Schuitema, Gorrie, Ont.	0	6	—	2	8	66	74
H. R. Los (I), Windsor, Ont.	—	4	4	0	8	66	74
B. Kobes (III), Brockville, Ont.	3	6	4	2	15	50	65
H. Geerlof (I), Calgary, Alta.	3	6	4	2	15	37	52
A. Bruinsma (III), Chatham, Ont.	3	6	4	2	15	36	51
A. Renema (III), Duncan, B.C.	—	6	1	2	9	33	42
J. H. G. VanderGeest, S. Thomas, Ont.	3	6	4	2	15	25	40
J. VanderWal, Pullmann, Wash.	3	5	—	—	8	19	27
T. Bakker, Winnipeg, Man.	2	6	1	0	9	8	17
M. A. Dykshoorn, Escalon, Calif.	—	—	4	2	6	New! Welcome!	6

REMARKS

Again a fresh and healthy ladder this time. No winner as yet, but two strong candidates are fighting to reach the top first. Notice the total results: as a maximum 180 points could be scored, but 120, just ⅔ showed up with the big help of 4 climbers who got 15 and 1 who contributed 11.

A hearty welcome is extended to again a newcomer from the States. You will find your way in our contest. Happy climbing!

Dunwoody & Company
Chartered Accountants
PETER E. HELD, C.A.
KOOS GERHARDT, C.A.
25 Adelaide Street West
Toronto 1, Ontario
362-2351

CLASSIFIED ADS

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Marriage and Engagement announcements $6.00
Anniversary announcements $8.00
Notifications of death $6.00

"For Sale" and "Want" advertisements up to 25 words $4.00. Every word more 15¢.

—

For "letters under number" $1.00 extra.

Send your payment together with your ad to:

Calvinist-Contact
Box 312, Station B,
Hamilton, Ont.

Our gracious God has entrusted us with our third child,

DIANA JOY

Born May 9, 1972.

A sister for Douglas & Sandra.

"In Thy presence is fulness of joy." - Psalm 16:11.

Alex & Tina Krikke
(nee Elgersma).

472 Blake St.,
London, Ontario.

John and Fannie Scholtens, nee Melenberg are thanking God for the birth of their well born son

GEOFFREY WILLIAM

Born May 28, 1972. Weighing 5 lbs. 7 oz.

8040 - 132nd Street,
Surrey, B.C.

We are very happy to announce the birth of our son

ERIC ALEXANDER

on June 1, 1972.

A brother for Paul.

We thank God for the miracle of new life.

Anton and Marian Brink.

Chatham, Ont.

We thank God, the Giver of Life, who entrusted to our care a son

ADRIAN SCOTT

June 7, 1972.

Adrian and Willie Kooy
(nee Martens).

21 Pelmo Cres.,
Weston, Ont.

Mr. & Mrs. A. S. Ypma of R.R. #1, Thunder Bay, Ontario are pleased to announce the forthcoming marriage of their daughter

ELIZABETH ANNE

to

Mr. GEORGE VANDE KUYT

son of Mr. & Mrs. H. Vande Kuyt, of Hamilton, Ontario.

The wedding will take place D.V. on June 30, 1972 in the First Christian Reformed Church, Thunder Bay, Ont., at 2.00 P.M. Rev. G. Corvers officiating.

Future address:
121 Burris Street, Hamilton, Ont.

Mr. & Mrs. Robert Wagenaar of Port Dover, Ontario are pleased to announce the forthcoming marriage of their niece

CHRISTINE DE VRIES

daughter of the late Mr. & Mrs. Harry De Vries to

AUKIE BYLSMA

son of Mr. & Mrs. Wobbe Bylsma of Blyth, Ontario.

The wedding will take place D.V. on Friday, July 7, 1972 in the Christian Reformed Church of Jarvis, Ontario. Rev. A. Beukema officiating.

Future address:
R.R. #1, Blyth, Ontario.

Rev. & Mrs. Jonker happily announce the forthcoming marriage of their oldest daughter

ALMA

to

Mr. CLARENCE RIEPMA

The ceremony will take place on July 8, 11 o'clock a.m. in Brampton Chr. Ref. Church, 65 Church St. E.

Mr. and Mrs. John Schenk of R.R. #3, Wyoming, Ontario are pleased to announce the forthcoming marriage of their eldest daughter

CATHARINE

to

Mr. WILLIAM M. KRANENBURG

son of Mr. and Mrs. D. Kranenburg of 699 Queen Street, Chatham, Ontario, the Lord willing on July 15, 1972 at 4.00 P.M. in the Christian Reformed Church, Wyoming, Ontario.

Rev. J. Nutma officiating.

Future address:
28 South End Crescent, Chatham.

SYLVIA REKKER

and

DIRK YPE BOUMA

will be united in holy matrimony, the Lord willing on Saturday, July eighth, 1972 at four o'clock in the Rehoboth Chr. Ref. Church, Bowmanville, Ont.

Rev. A. van den Berg officiating.

Parents: Mr. and Mrs. J. Redder, R.R. 6, Bowmanville; Mr. and Mrs. John Bouma, Kent St. 16, Kingston, Ont.

Future address:
169 Wellington St., Apt. #2,
Kingston, Ont.

Mr. and Mrs. H. Ophoff of 876 Blundell Rd., Richmond, B.C. are pleased to announce the marriage of their daughter

MARGARET

to

Mr. JOHN VEGT

son of Mr. and Mrs. A. Vegt, of 730 - 5th St., New Westminster, B.C.

and

Mr. and Mrs. B. Nederlof, of 1949 E. 11th Ave., Vancouver, B.C. announce with joy the marriage of their daughter

NANCY

to

Mr. BILL OPHOFF

son of Mr. and Mrs. H. Ophoff of Richmond, B.C.

The solemnization of both marriages will take place, the Lord willing, in the Christian Reformed Church of Richmond, B.C. on Saturday, July 15th, 1972 at 3:00 P.M., the Rev. B. Nederlof officiating.

The Lord willing, on July 1, 1972 we hope to celebrate with our parents and grandparents

HARM PYPER

and

HENDRIKA PYPER,
nee BRONDSEMA

on the occasion of their 40th wedding anniversary.

O give thank unto the Lord for He is good: for his mercy endureth forever. - Psalm 107:1

Their thankful children and grandchildren:

Lena and Henk Oosterveld,
Etta, Rick, Harry, Ronny, Eddy.
Joke and Jaap Klimstra,
Alan, Jeffrey, Lenora
Albert and Linda Pyper,
Jennifer, Gregory.
Jean and Gerry Van Holst.
Ed and Jane Pyper.

Guelph, Ontario.

1937 — 1972

The Lord willing, on Saturday, July 1st, 1972 we hope to celebrate with our parents and grandparents

DIRK STARING

and

DINA STARING,
nee BREIJER

their 35th wedding anniversary.

That the Lord may grant them many more blessed years together is the wish of their thankful children and grandchildren.

Toronto:
Marinus & Ann Staring,
Richard & Robert.
Rita & Don Hill,
Donna Leigh & Mark.
Dirk & Alice Staring,
Diane & Carolyn.
John & Lynn Staring.
Nellie & Hans
Westerburger.
Sam Staring &
Marilyn Morren.
Clarence & Pat Staring,
Clarice & Paula.
Diny Staring &
John Komdour.
Coby Staring.
Peter Staring.

Open House will be held from 7-9, July 1st, 59 Norfield Crescent, Rexdale, Ont.

On July 3, 1972, the Lord willing, we hope to celebrate with our parents and grandparents:

JOHN WIGGERS

and

ANNE WIGGERS,
nee SIKKING

their 30th wedding anniversary.

"For the Lord is good; his mercy is everlasting; and his truth endures to all generations."
Psalm 100:5

Guelph:
Fred and Riki Westrik.
Brighton:
George and Sarah Wiggers.
Trenton:
Dianne Wiggers.
Drayton:
Albert and Wilma Vos.
Trenton:
Audrey.
Pam.
and grandchildren.

R.R. 3, Trenton, Ontario.

With gratitude to our heavenly father we are happy to announce the 30th wedding anniversary (June 25/72) of our dear parents and grandparents:

PEKE BANGMA

and

PETRONELLA BANGMA
(SCHRAA)

"Committ thy way unto the Lord, trust also in Him, and He shall bring it to pass." - Ps. 37:5

We pray for His continued blessing in the years to come.

Their thankful children and grandchildren:

Koop and Gloria Bangma,
Kenny & Karen.
John and Grietje Feenstra,
Barbie & Carrie.
Arnold and Wiesje Stadig,
Maró & Craig.
Richard and Geesje
Vanderwoude,
Richie & Robbie.
Henry & (Leslie Cornforth).
Fred & (Dianne Birtch).
Henny, Bill, Peter, Jeff,
Rod & Pam Bangma.

"Praise the Lord! For it is good to sing praises to our God; for he is gracious, and a song of praise is seemly." - Psalm 147:1

On July 9, 1972 D.V., our parents

FOPPE and JET
DE JONG

hope to celebrate their 25th wedding anniversary.

We thank God that he has given them these years together, and pray for many more happy years in the future.

Albert and Jess Schut
Bob, Sue and Gini
Pallister
Frances Ann

Friends, neighbours and relatives are welcome to a reception in their honour Saturday, July 8 from 2:30 till 4:00 p.m. in the basement of the First Christian Reformed Church in Woodstock, Ont.

Home address:
268 Russell St., Woodstock, Ont.

Naaldwijk 1947 — St. Catharines 1972

On July 9, 1972, thankful to the Lord, we hope to celebrate with our parents

BERTUS VANDEN BOGERT

and

HENDRIKA VANDEN BOGERT-STIGTER

their 25th wedding anniversary.

Jeanette and Bob,
Sharlene.
Lane and Imelda.
Casey and Rhea.

30 Duncan Dr.,
St. Catharines, Ont.

The Lord willing, on July 3, 1972 we hope to celebrate with our dear parents,

MELVIN WERKMAN

and

Ann WERKMAN,
nee HOGEVEEN

their 25th wedding anniversary.

May the Lord grant them much health and happiness for many more years to come.

Their thankful children:

Brantford, Ontario:
Leo Werkman and fiancee
Darlene Hammond.
Waterdown, Ontario:
Ole & Shirley Solvsten
& Jimmy.
At home:
Cathy.
Jerry.
Frances.
Donald.

23 Webling St.,
Brantford, Ont.

We would like to thank all those who made our 25th wedding anniversary such an happy occasion.

Haaie en Jitske Haanstra.

R.R. 1, Vinemount, Ont.

GREENHOUSES

Almost 6 acres of land. New 4-b.r. home with double garage. 27,000 sq. ft. of greenhouse. Steel construction. Perfect opportunity for right man. Nice location in Niagara Peninsula. For more details call or write

ARIE HOOGERBRUGGE
383-2155,

J. VOORTMAN
Realtor
1039 Upper James St.,
Hamilton, Ont.

A Subscription to Calvinist-Contact is an appreciated present for many occasions.

Heden nam de Here tot Zich na een langdurige ziekte in Zijn Heerlijkheid onze geliefde moeder, groot- en overgrootmoeder

CORNELIA JACOBA
VAN GRONINGEN,

weduwe van G. Schalk,

in de ouderdom van 90 jaar.

Openbaring 21:5a: "En Hij die op de troon gezeten is zeide: zie Ik maak alle dingen nieuw."

Lethbridge (Canada):
P. Schalk
G. Schalk-Vreeken
Nieuw-Vennep:
T. Schalk-de Koker
Lisse:
C. J. Kuyper-Schalk
Jac. Kuyper
Nieuw-Vennep:
G. Schalk
M. G. Schalk-
Verhoeven
Nieuw-Vennep:
J. Zwart-Schalk
H. Zwart
Krommenie:
N. Zwart-Schalk
H. Zwart
klein- en achter-
kleinkinderen.

Lethbridge, Alta., Canada,

10 juni 1972.

De teraardebestelling heeft plaatsgehad op de Algemene Begraafplaats te Nieuw-Vennep.

It pleased the Lord to take unto Him into glory, after a lengthy illness, our dear little son and brother:

ALBERT JAMES
VANDER GAAST,

at the age of nearly 17 months.

"Suffer the little children to come unto me, and forbid them not: for of such is the kingdom of God."

Mark 10:14

Thys and Annie
Vander Gaast
Clara
Christina
Jay
Trevor

June 13, 1972.

Jarvis, Ont.

The staff and students of the Canadian Christian School of Jarvis, Ont., want to express their sincere sympathy with the family of Clara and Christine Vandergaast in the passing away of their little son and brother

ALBERT,

who went to be with the Lord on Tuesday afternoon, June 13, 1972.

"God shall wipe away all tears from their eyes: and there shall be no more death, neither sorrow, nor crying, neither shall there be any more pain."

(Revelation 21:4)

Vanuit Holland kregen we bericht, dat God op 18 juni 1972 tot Zich genomen heeft, onze lieve vader en grootvader

EDUARD ALBERTUS
BOSMAN

echtgenoot van Janna Berendina Bosman-Wiggers, op de gezegende leeftijd van 82 jaar.

Een van zijn lievelingsliederen was:
"Looft nu den Here, o mijn ziele,
Psalmzingt Zijn naam, zo eind'loos groot."

Dat hij nu den Here voor eeuwig mag loven, is onze grote troost.

Acton, Ont.:
Henry en Gerda
Kuipery.
Enschede, Holland:
Henk en Johanna
Bent.
Tupperville, Ont.:
John en Riek Bosman.
Brampton, Ont.:
Reind en Wilma
Wikkerink.
En kleinkinderen.

Damstraat 47,
Aalten (Holland).

---

7 ACRES

located in the heart of the Niagara Peninsula, planted in grapes with a modern 1,400 square foot brick bungalow and full line of equipment. For further information call: Harold Jarvis Real Estate Limited (Realtor), 41 Main St. W., Grimsby, Ont. 643-1269 (no charge) or 945-2208.

Quiet young man has

APARTMENT TO SHARE

in Brantford, Ont. area. Household costs for three average $16.00 per person, per week. Pleasant visible home, car shelter, independence. Phone between 5-7 p.m. (519) 752-0697, weekdays.

Christian Reformed young man, single, age 22, with a good knowledge of farm machinery, wishes to acquire a job as a

FARM EQUIPMENT
MECHANIC

or work in a machine shop. Write or call collect: Frank DeWit, R.R. #1, Eden, Ont. 866-5825.

Wanted: Fully experienced

UPHOLSTERER

in South-East Ontario on Lake Erie. Good wages. Pleasant working conditions. Applicant can work independently. Opportunity to start on his own later on. We do only excellent work. Chr. Ref. Church and school in the neighbourhood. Apply to Nr. 3070, % Calvinist-Contact, P.O. Box 312, Stat. B, Hamilton, Ont.

OPPORTUNITY FOR COUPLE
OR SINGLE

to run household for Professional couple with two school-age children and one infant. Private living quarters in lovely home centrally located in Toronto. Excellent salary — if couple, man could take other part-time position. Available immediately or to be arranged. Reply to Box 3069, % Calvinist-Contact, P.O. Box 312, Stat. B, Hamilton, Ont.

Alleenstaande man, 65 jaar, zoekt op korte termijn

KENNISMAKING

met lady of weduwe, liefst Hollands, in de Niagara Peninsula area. Protestant in oude stijl. Schrijf aan no. 3068, % Calvinist-Contact, P.O. Box 312, Stat. B, Hamilton, Ont.

Available July 7, 1972 a partly furnished three-room

APARTMENT

suitable for one or two single girls. Near St. Joseph's Hospital in Hamilton, Ont. Phone 385-0391.

Needed:

A HOUSEKEEPER

to live in and become part of family in country home. Family of four (semi-invalid mother), two girls ages 9 and 10. Wellandport, Ont. area. Phone (416) 386-6789.

A fine Christian gentleman, good natured, and friendly would like to come in

CONTACT

with a Christian good natured girl or widow, age between 30 to 40. Please write to No. 3067, % Calvinist-Contact, P.O. Box 312, Stat. B, Hamilton, Ont.

COMING TO GRAND RAPIDS?

Stay at The Travel Inn. ½ Mile from Pine Rest, 10 minutes from downtown. Call 616-4553310 or write Travel Inn Motel, 510 - 68th St., Grand Rapids, Mich. 49508. Sunday's by reservation only.

FOR SALE:

PIPE ORGAN

Completely rebuilt with new console, blower and bellows.

Two manuals and pedals, 9 ranks of pipes.

John Bright
Organ Builder,
747 Algoma Ave.,
LONDON 23, ONT.

For Sale:

We have a number of profitable businesses: Gas Station, Garages, Stores, Wrecking Yards all stocked.

Farms

DAIRY FARMS — 90 to 106 acres. Priced from $65,000 to $100,000.

BEEF FARMS — 113 to 400 acres, stable cleaners, silos, automatic feeders etc. Priced from $55,000 to $160,000.

Many more to choose from. Large or small we got them all. For more information and details please contact:

JOHN J. HNATUK Ltd.
863 Dundas Street,
WOODSTOCK, ONTARIO
Phone: 519-539-9866 or call
Agent: Albert Vanderkooi
519-423-6443.

TEACHERS WANTED

TIMOTHY CHRISTIAN SCHOOL
WILLIAMSBURG, ONTARIO

Our school needs a qualified and (preferably) experienced

GRADE 5+6 TEACHER

for the schoolterm 1972-73. The class will have 25 pupils. Please send your applications to Mr. J. Kooistra, Principal of the school.

Houston Christian School still needs a

TEACHER

for its grades 1-2-3 classrooms. Experienced teacher preferred. Small enrollment and extra help from teachers' aid available. Contact Joe VanderKwaak, Box 237, Houston, B.C.

The Calvin Christian School of Victoria, B.C. invites applications from

PRIMARY TEACHERS

for its combined grade one/two to fill the vacancy for 1972-1973. Send your inquiries or applications to Mr. J. Peereboom, Chairman Ed. Comm., 530 Broadway Ave., Victoria, B.C.

The Timothy Christian School of Rexdale, Ont. will need

ONE TEACHER

for intermediate grade. Applications to be send to Mr. K. Bergsma, 28 Elmhurst Drive, Rexdale, Ont.

VOOR VERHUUR ZONDER CHAUFFEUR:

NIEUW MATERIAAL!

Opels Kadett en V.W.
Volkswagenbussen
(9 personen)

All risk verzekerd voor binnen- en buitenland.

Autoverhuurbedrijf
L. C. Arentsen
AALTEN (HOLLAND)
Bredev. str. 3 - Telef. 05437-2892

Profitable!

Basic chicken broiler quota, this property, nearly 36,000 — and latest "crop" averaged 36 cents return per bird above cost of chicks and feed. (Figures available.) Brick and steel factory-type building, good Ontario village, much equipment new. Three-bedroom house, 4 extra lots. Want details? Just ask!

FRED W. BRAY
REAL ESTATE BROKER
357 Upper Paradise Rd., Hamilton 43. Phone (416) 389-0344.

Write or phone for definite appointment.

GRIMSBY

COUNTRY SETTING for this tidy home, containing 3 bedrooms, living room, dining room, kitchen and recreation room. Lot has several sweet cherry trees and excellent garden area. Picturesque setting in a quiet orchard community east of Grimsby. Asking $22,500.

CONVENIENT LOCATION close to shopping and schools, makes this brick bungalow a most desirable home to own. Features richly broadloomed living and dining rooms, fireplace, 3 bedrooms, outside entrance to basement, and attached garage. Lot is completely and tastefully landscaped.

FOUR LEVEL SPLIT located on an 80' x 100' lot. Perfect family home with 4 bedrooms, large family room, attractive living room with bow window, and dining room. Mortgage rate only 6¼%. Short walk to lakeside park and schools.

HAROLD JARVIS
REAL ESTATE LIMITED
(REALTOR)
41 Main St. W., Grimsby, Ont.
643-1269 (no charge) 945-2208

If you want to retire or part-time business, look at this small but excellent

Broiler Farm

in the Town of GRIMSBY, ONT. A-1 buildings, large home, 3¼ acre land nicely landscaped. The quota is 7,000+ but there is 11,000 sq. feet.

Also in GRIMSBY, 12,000 sq. ft. glass

Greenhouse

in full operation now. Built 1971, 4 acres, sewers, city water. Good 7-room house.

GERRIT OTTEN
REAL ESTATE BROKER
416-563-7904
BEAMSVILLE, ONT.

Reformed Fellowship Rally in Toronto

We received the following report.

On May 30, another Rally of the Reformed Fellowship was held, this time in Toronto, in the Second Christian Reformed Church building. As usual, interest was great and the audience attentive and enthusiastically participating. Mr. S. Harkema was the able chairman, who also introduced the speakers.

Rev. Schalkwyk was not able to be there, due to car trouble. The other speakers were Rev. P. De Jong and Rev. H. Van Dyken.

They said that nothing is so clear as the Word of God, because God does not speak in an ambiguous way. Those who ponderously speak on "problems of interpretation" do have problems to interpret the Bible in the twentieth century.

But reading the Bible just as it comes, even a child can see what is meant to be symbolical and what is meant to be literal.

"The very blind are able to perceive" the things told us in the Bible (article 5, Belgic Confession). In the Reformed Fellowship, we have no "problems" with the Bible or the Reformed confessions as a summary of biblical truth.

That truth is just as true in the 20th century as it was in the 17th century. Yes, Biblical Authority is simple, as long as we have a believing, childlike faith.

The meaning of Scripture became beautifully clear and the community singing led by the hard-working Mr. B. Bergsma was a glowing testimony of those present.

After the meeting, we heard many favorable remarks on how beautiful it was, to be together in such a Fellowship. More than one thousand new subscribers to the Outlook and/or members of the Fellowship were added this year. Several people expressed their appreciation for the fact that these meetings are not laborious "dialogue" sessions, but a happy fellowship of kindred minds. It affords a nice opportunity to meet relatives and friends from a large area and sing together the Songs of Zion and hear speakers who boost one's faith. The organ, the organist, the double quartet and the choir of Brampton, it all blended into a soul-lifting experience. Similar Rallies are in the planning for Edmonton, Alberta and Vancouver, British Columbia, by request. Also applications came in for the organizing of Reformed Fellowship chapters in London, Hamilton, Bowmanville and Oshawa. Offerings for the three Ontario Rallies amounted to approximately 1500 dollars.

The Christian Life

(19)

The Path of Progress: Reckoning

We now come to a matter on which there has been some confusion of thought among the Lord's children. It concerns what follows this "knowing". Note again first of all the wording of Romans 6:6: 'Knowing this, that our old man was crucified with Him.' The tense of the verb is most precious, for it puts the event right back there in the past. It is final, once-for-all. The thing has been done and cannot be undone. Our old man has been crucified once and forever, and he can never be un-crucified. This is what we need to know.

Then, when we know this, what follows?

Look again at our passage. The next command is in verse 11: 'Even so reckon ye also yourselves to be dead unto sin.' This, clearly, is the natural sequel to verse 6. Read them together: Knowing *that our old man was crucified....*reckon *ye yourselves to be dead? That is the order. When we know that our old man has been crucified with Christ, then the next step is to reckon it so.*

Unfortunately, in presenting the truth of our union with Christ the emphasis has too often been placed upon this second matter of 'reckoning ourselves to be dead', as though that were the starting point, whereas the emphasis should rather be upon 'knowing ourselves to be dead.' God's Word makes it clear that 'knowing' is to precede 'reckoning' 'Know this..., reckon!' This sequence is most important. Our reckoning must be based on knowledge of divinely revealed fact, for otherwise faith has no foundation on which to rest. When we know, then we reckon spontaneously.

So in teaching this matter we should not over-emphasize reckoning. People are always trying to reckon without knowing. They have not first had a Spirit-given revelation of the fact; yet they try to reckon, and soon they get into all sorts of difficulties. When temptation comes they begin to reckon furiously: 'I am dead; I am dead; I am dead!' but in the very act of reckoning they lose their temper. Then they say, 'It doesn't work. Romans 6.11 is no good!' And we have to admit that verse 11 is no good without verse 6. So it comes to this that, unless we know for a fact that we are dead with Christ, the more we 'reckon', the more intense will the struggle become, and the issue will be sure defeat.

For years after my conversion I had been taught to reckon. I 'reckoned' from 1920 until 1927. The more I reckoned that I was dead to sin, the more alive I clearly was. I simply could not believe myself dead, and I could not produce the death. Whenever I sought help from others I was told to read Romans 6. 11, and the more I read Rom. 6.11 and tried to reckon, the further away death was: I could not get at it. I fully appreciated the teaching that I must reckon, but I could not make out why nothing resulted from it. I have to confess that for months I was troubled. I said to the Lord, 'If this is not clear, if I cannot be brought to see this which is so very fundamental, I will cease to do anything. I will n6t preach any more; I will not go out to serve Thee any more; I want first of all to get thoroughly clear here.' For months I was seeking, and at times I fasted, but nothing came through.

I remember one morning — that morning was a real morning and one I can never forget — I was upstairs sitting at my desk reading the Word and praying, and I said, 'Lord, open my eyes!' And then in a flash I saw it. I saw my oneness with Christ. I saw that I was in Him, and that when He died I died. I saw that the question of my death was a matter of the past and not of the future, and that I was as truly dead as He was because I was in Him when He died. The whole thing had dawned upon me. I was carried away with such joy at this great discovery that I jumped from my chair and cried, 'Praise the Lord, I am dead!' I ran downstairs and met one of the brothers helping in the kitchen and laid hold of him. 'Brother', I said, 'do you know that I have died?' I must admit he looked puzzled. 'What do you mean?' he said, so I went on: Do you not know that Christ has died? Do you not know that I died with Him? Do you not know that my death is no less truly a fact than His?' Oh, it was so real to me! I longed to go through the streets of Shanghai shouting the news of my discovery. From that day to this I have never for one moment doubted the finality of that word: 'I have been crucified with Christ.'

I do not mean to say that we need not work that out. Yes, there is an outworking of the death, which we are going to see presently. But first of all we have to see this as its basis: I have been crucified: in Christ it has been done.

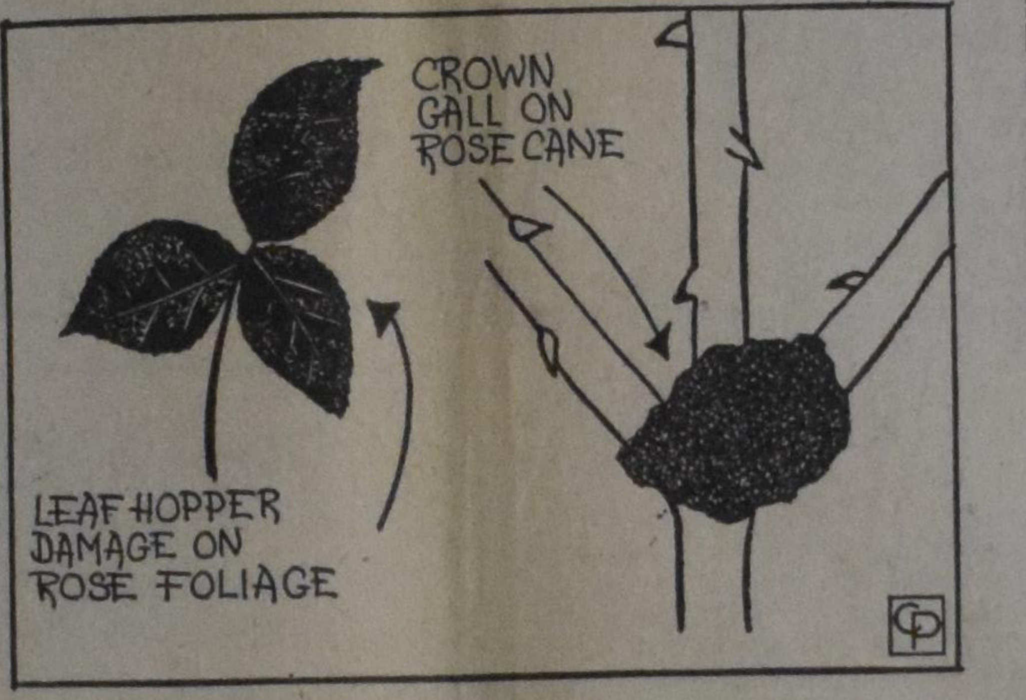
What, then, is the secret of reckoning? To put it in one word, it is revelation. We need revelation from God Himself (Matt. 16: 17; Eph. 1:17, 18). We need to have our eyes opened to the fact of our union with Christ, and that is something more than knowing it as a doctrine. Such revelation is no vague, indefinite thing. Most of us can remember the day when we saw clearly that Christ died for us, and we ought to be qually clear as to the time when we saw that we died with Christ. It should be nothing hazy, but very definite, for it is with this as basis that we shall go on. It is not that I reckon myself to be dead, and therefore I will be dead. It is that, because I am dead — because I see now what God has done with me in Christ — therefore *I reckon myself to be dead,*

That is the right kind of reckoning.

It is not reckoning toward *death, but* from *death.*

B. Boulogne

from 'The Normal Christian Life' by Watchman Nee, with consent from the publishers 'Victory Press', London and Eastbourne.



Enemies of Roses

By EDNA HALLIDAY
Distributed by Central Press Association

WHEN PICKING roses, should you notice an unusual growth at the crown of the bush near the soil line, investigate closely. It could be crown gall, a serious bacterial disease of roses. Often these galls are at the bud or graft union and sometimes small ones are on the roots.

As shown in the accompanying GARDEN-GRAPH, the galls begin as small swellings which slowly increase in size. They may become quite large before they produce any noticeable effect on the growth of the plant. Infected plants become stunted and eventually die.

Any rose so affected should be burned. Also dig out all surrounding soil and replace it with new as the bacteria live in the soil for as long as two years.

Several rose leaves were sent in last week which showed leaf hopper damage. As shown, leaf hoppers suck the plant's juices from the undersides of the leaves. At first, on the upper leaf surface it looks like a few white dots. Later the leaf takes on a grayish, mottled appearance.

The wedged-shaped adults are ⅛" long, light yellow green, and are seen easily as they hop from leaf to leaf when the bush is jarred.

Malathion pyrethrum or rotenone will protect the foliage if applied weekly. Eggs for the second generation are laid in July, which leads to foliage damage in the fall.

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The Next Issues of Calvinist-Contact

will be DATED	will be MAILED	Closing time for ADVERTISEMENTS
July 3	June 30	June 28 noon
July 10/17	July 7	July 5 noon
July 24/31	July 21	July 19 noon
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